A TREATISE OF LOVE.

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The third Edition.

God is Loue, and he that dwelleth in Loue dwelleth in God, and God in him, 1 John 4. 16.

This is the message that yee heard from the beginning, that yee loue one another, 1 John 3. 11.

And this Commandement haue we of him, that he that loveth God, should loue his brother also, 1 John 4. 21.

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XUM

TO MY LOVING NEIGHBOURS of DEDHAM.

LOving and good *Neighbours*, the *Doctrine of Faith* being gone forth into the World, I thought it not amisse that the Daughter should attend upon her Mother: and therefore to put forth a *Treatise of Loue*, to follow after *Faith*, as they were

both handled in your hearing not very many yeares since. Now I desire that these things may liue and speake unto you, when I shall be taken from you: In which two, if you shall profit, you cannot but doe well, God shall be much honoured, and I shall haue my great desire. Now this of *Loue*, I dedicate unto you, that as you haue learned in some measure to loue one another, so that you doe it still, and encrease more and more. I found you,

you, by the care and diligence of my worthy Predeceſſor, in a peaceable ſtate. Thus, through Gods mercy, haue you cõtinued without rents or diviſions, ſidings or part taking, in peace and unitie theſe three and twentie yeares of my abode with you: wherein both the head and body of the Congregation looking one way, much ill hath been hindred, and much good done and maintained. And I hope ſo to leaue you: yea, my hearts deſire

fire is, that you may liue in peace, and godly loue when I am gone; that as you haue done, so you may draw altogether as one man. So shall nothing be too hard for you, nor no force of wickednesse be able to prevaile against you; As a bound Fagot cannot be broken, though the band loosed and stickes shattred asunder, becomes weake. As few or no suits of Law haue beene found amongst you, but differences either betweene your selues

ſelues agreed, or by indifferent Neighbours compounded; ſo doe ſtill in the name of *God*. And as I haue ever foūd you forward in good ſort to any deed of Charitie, wherein you haue beene moved, beſides the good proviſiō made for your owne poore: ſo I beſeech you to continue, that you may ſhew forth the fruit of the Miniſtry of the Word ſo long continued among you; and other Townes ſeeing your well-doing and

good

good order, may bee provoked by your example; and so *God* may haue much honour by you, and he take pleasure to dwell among you, and be the God of your Posteritie after you, from one generation to another. Which I beseech him to grant for his mercies and his Christ his sake.

And you that be yong now (which GOD be thãked giue good hope) if God let you liue to stand up in your Predecessors roomes, see that you

you labour to quit your selues as well as they haue done; and better will be required, as having more light every day, and their example to make use of. In which hope I take my leaue, and commend you all heartily to the grace of GOD, remaining till death

Yours in what seruice

of Loue I can,

IOHN ROGERS.

A TREATISE OF LOVE.

CHAP. I.

HAVING finished the Doctrine of Faith, let mee adde a few things cōcerning Loue which were delivered from the same Text, 1 *Iohn* 3. 23. in my ordinary course one after another. *This is the Commandement of God, that we beleeue in the name of his Sonne Iesus Christ, and loue*

one another. Which, seeing the holy Ghost hath joyned together, as two necessary and inseparable companions; and that the duties of Loue is of so necessary use in the course of our liues, I thought good to adde some things hereof to the former Treatise. The holy Ghost having had occasion in *Verse* 22. of that *Chapter*, to speake of the keepers of Gods Commandements, who are the parties whose prayers God will heare, now in this *Verse*, lest any should doubt and aske the question, But what be those Commandements? he therefore names them, & brings them all to these two heads; *Faith in Iesus Christ, and loue to our brethren*: and these he exhorts unto, *to beleeue in Christ Iesus, and so loue one another.*

Now, in that the Apostle hath reduced to two heads all the Commandements of God and our duties, he hath mercifully pro-

provided for our weakneſſe, and prevented thoſe carnall excuſes, whereby moſt men cloake their ignorance and careleſſe neglect of heavenly things: Oh, they be ſo dull to conceiue, and the Scriptures ſo darke, and they have ſuch ill memories, and the Scripture ſo large, as they can make no worke of them; which is *Adam*-like, to turne the fault from themſelves upon God. As if they ſhould ſay, If God had given us ſhorter and plainer Scripture, and better wits and memories, we would have done great matters. But this is but the wickedneſſe & falſhood of their hearts: for they can finde wit and memory enough for the world, their profits, pleaſures, or luſts, and what they have a minde to; and why ſhould they not ſerve them for better things, if they would bend themſelves thereto?

And God hath mercifully left

vs so much of his Word, as is necessary to salvation, cleare and plaine to every humble & teachable heart, that seekes helpe of God by prayer, and is willing to be ruled thereby. Yea, hee hath gathered the whole into short summes; As the whole *Law* and will of God, so large and scattered in the Scriptures, is referred to *ten words*, *Deut.* 10. 4. which are the ten Commandements, delivered by God, *Exod.* 20. and these ten referred to two, *Math.* 22. 40. and these *two* to *one*, *Galat.* 5. 14.

So our whole direction concerning *Prayer*, is in that short platforme called the *Lords prayer*. So hath the Church of God since, out of the Apostles writings, gathered all the things we are to beleeue vnto eternall life, into twelue Articles. So hath GOD provided in this lightsome, (and in that respect) blessed age of ours, abundance

of

of good Bookes of the points and principles of our Religion, some more large, some more briefe; Catechismes for every bodies turne, that even the dullest, and of worst memory, may come to the knowledge of God, themselues, and their duties, and the things of saluation, if they be not shamefully carelesse. So that the ignorance of the people of this Land (which yet is fearefully grosse, and more than any thinke for, but they that try it) is affected and wilfull; and therefore their condemnation will bee (as more fearefull than of other Nations, so) most just and inexcusable. It's lamentable to see, how the precious time is spent with *many*, in sinfull courses and exercises: with *most*, in eager pursuit of the world, the profits, honours, and pleasures thereof, as if they were the necessary things, and *end* of our being here: when

the meanes of the knowledge of God, and the things that concerne our owne happineſſe lie wofully neglected. Hath God after the long night of ſuperſtition, ignorance, and idolatry, that our fore-fathers lay under, cauſed the day to ariſe, and the ſunne of Righteouſneſſe to ſhine ſo long upon us, and ſhall wee yet loue darkneſſe and not light, be ignorant, and grope at noone day? Hath God ſet us up with thoſe precious meanes of grace and life, and giuen us our full ſcope in them, when he hath denied them to Nations twentie times as great as our ſelues, and ſhall we make ſleight of them? Oh, how many vnder the tyrannie of Antichriſt, that would skip at the crummes that fall from our tables, would aduenture their liues for the ſcraps and leauings of ſuch things as wee caſt vnder our feet? They would and cannot; wee may and will not:

not: may we not justly feare, lest GOD ere long snatch his Word from us, and bestow it upon them, that will make better use of it?

The Lord awaken the people of this Land, to know the day of their Visitation, and to understand the things that belong to their peace, before the decree come forth, and it be too late.

Get knowledge and understanding, search the Scriptures, make use of such good helpes as the time affoords plentifully. Take our time: Say not, I am dull, I have a bad memory. God hath taken away these pretences: therefore they will not goe for payment at that day.

Next, observe, that Faith and Loue are *joyned together* as two inseparable companions: whersoever one is, there is the other also, and misse one misse both. He that hath Faith, must needs have Loue; for Faith worketh

by Loue, *Gal.* 5. Faith assuring vs of Gods loue to vs, makes vs loue God againe, and our neighbour for his sake, at his Commandement, and for his Image that is in him.

And whereſoever true Loue is, there certainely Faith hath gone before; theſe can bee no more ſevered than Sunne and light, good tree and fruit. As for that *1. Cor. 13. If I had all faith and haue no Loue, I am a ſounding braſſe, and tinkling cymball*: it's to be vnderſtood of the greateſt meaſure of the faith of miracles, which indeed might bee ſevered from that of Loue, as in *Iudas*; not meant of juſtifying Faith, of which before in the Treatiſe of Faith.

Vſe. This may bee comfortable to many humble ſoules, that vnfainedly loue God (as appeares by good ſignes) that loue his Word, Ordinances, and their Neighbours; but Saints eſpecially,

ally, and yet doubt whether they have any Faith or no: they may as well doubt whether the Sun bee risen, when they see the beames thereof shine in at their window. It's impossible to have love, till we have faith wrought in us; which is the mother-grace; as impossible, as to have good fruit without a tree for it to grow upon.

2. This on the contrary, witnesseth fearfully against the people of *England*, & the most part every where, that there is no Faith among them, seeing Love is so scarce and hard to be found. The manifold idle and malicious wilfull suits in Law, the many contentions, brawlings, railings, and fallings out for trifles, doe shew there is but a little loue. So much oppression, crueltie, extortion, bribery, symonie, such racking and rending, every man for himselfe, not caring who sinke, so hee swimme; so much deceit

in bargainings and dealings, in buyings and sellings, as one knowes scarce whom to beleeve, every one *spreads a net* for his neighbour, to catch him if he can: such covetous pinching, neglect of giving where cause is, of free lending, by reason of usurious lending, and innumerable such courses as these, doe cry out with a loud voyce, that Love is but rare. Such neglect of dutie to others soules, so few regarding to admonish reprove, exhort, comfort, when, & where there is neede, few able, fewer willing: Besides, so little love to the Saints and true servants of God. All these beare witnesse strongly, that Love is wanting; and therefore, certainely, that there is no *Faith*: which where it is, cannot but shew it selfe by true Love in the fruits thereof. Let men therefore, whosoever they be, keepe silence concerning Faith, except they can prove

prove it by their Love; which while they live in the quite contraries thereto, they can never doe.

Next, whereas Faith and Love being joyned together, yet Faith is set in the first place, note, that though in regard of *time*, they bee wrought together in the soule, yet in order of *nature*, Faith goes first, uniting us to Christ, from whom are derived into us, Love, and all other graces.

First, this confutes that Popish assertion, That Love *informeth* Faith, or *gives a being* unto it; which cannot be, since Faith is before it. It *declares* and makes Faith *manifest* where it is, and *proves* the soundnesse and truth of it, but gives no *forme* or *being* thereto. *Use.*

2. This sheweth, that where Faith is not, there it's impossible Love should be; therefore an unbeleeving man or womā neither doth,

doth, nor can love God or their Neighbour: which is a fearfull thing to be ſpoken, and yet moſt true: Therefore, Lord, how ſhould it awaken ſuch (which are the greateſt part) to labour earneſtly after this grace of Faith: get this and get all; and ſo on the contrary.

3 Laſtly, let none of thoſe that are about the worke of Faith, hold off and ſay, If I could love God as I would, and my Neighbour as I ſhould, then I could beleeve: Nay, rather know, that you muſt firſt beleeve, and then you ſhall be able to love GOD and your Neighbour.

Object. But here ſome may object, that whereas the Apoſtle hath brought all our duties to theſe two, *Faith in Chriſt*, and *Love to our Neighbour*; that this is defective, for as much as the Love of GOD, which is the chiefe of all, is left out.

Anſw. We are to know, that it's

it's not left out but necessarily included in the loue of our neighbour, from whence that doth proceed: for as he that loves God, cannot but love his neighbour; so no man can love his neighbour truely, in whom the love of God is not wrought; for whose Image, & at whose Commandement he loveth him, 1. Io. 5. 2.

CHAP. II.

Of the Love of God.

OF which Love of GOD, seeing both it's the principall, and that whereby we may know whether the love of our neighbour be in us, yea or no, which is the poynt wee mainly intend in this Treatise; I will therefore speake a little of the same. The love of God is a most precious and honourable esteeming

ming and affecting of him, with a chiefe delight in him above all things. God is worthy to be loved *unmeasurably*, because he is infinitely and unmeasurably holy, pure, perfect, and good in himselfe. Also because he hath beene unmeasurably good to us, especially in giving his Sonne to the death for us. *Ioh.* 3. 16. *So God loved, i. e.* so *unmeasurably* and *unutterably*, &c. 1 *Ioh.* 4. 9. 10. and *Ephes.* 3. *To know the loue of Christ, which passeth knowledge:* But that we cannot; therefore we must love him, as *Deut.* 6. 5. *with all our heart, soule, and might.* But this we cannot neither, since the fall of *Adam*; therefore we must love him *with an upright heart*, and this God will accept in Christ. We must love him simply and absolutely for himselfe, and all other things for him, in, and under him. We must not love him *as* wee love other things, but *above* all other

things

things in the world. *Math.* 10. 37. *He that loveth father or mother more, &c.* Nay, *Luk.* 14. 26. *He that hates not father, &c.* that is, when they would withdraw us from God & his Obedience: therefore *Deut.* 13. 6. are we bidden, if any. never so neare and deare, should entise us to Idolatry, we should reveale him, that he may be put to death. If we love him not above all things, he is not our God.

And this we ought to doe first, because he is goodnesse it selfe, which is most worthy of all love, and wheresoever we see any part of this Image, it ought to draw our hearts unto it. Secondly, he hath created us after his owne Image, redeemed us by his deare Sonne, preserved us alwayes, and multiplied upon us, and daily reneweth innumerable mercies both for soule and body; and doe not these (besides what he hath promised

sed us hereafter) challenge all our best affections?

Thus have the worthy servants of God done in their severall generations. The holy Martyrs, who have forsaken all for his love, and counted meanely of their lives for his Names sake: yea, chose rather to endure the uttermost torturings, that cruell persecutors could inflict upon them, rather then doe any thing to his dishonour.

This condemneth all such as are so farre from this love of God, as they are no better than haters of God: Oh, there be none so vile. Yes, we are all such by nature, till God worke a change, *Rom.* 1.30. and 8,9. *The carnall minde is enmitie against God, for it's not subiect to the will of God, nor indeed can bee.* Saint *Paul*, *Rom.* 5. *Coloss.* 1. saith, we were enemies to God. 2. *Chron.* 19.2. Wouldst thou love them that hate God: 1. *Ahab* a wicked Idolater;

dolater, and such as hee? so also in the end of the Second Commandement, see if God call not Idolaters, and such as pretend great loue to him, and are at great cost and paines with him, *haters of him.*

Such bee all Atheists, Heretickes, &c. Papists bee Idolaters, and great haters of God, persecuting also his Truth and Saints with fire and sword. Among our selues bee many abominable blasphemers, contemners of God and all goodnesse: The better any person, thing, speech, action, or dutie is, the more they hate it; and the worse any thing, or any company is, the better it pleaseth them.

These be Sathans eldest sonnes marching in the Fore-ranke of the Devils Band, to whom (without rare Repentance) belongs nothing but a fearefull expectation of vengeance, and violent fire to devoure such adversaries, *Heb.* 10. 27. It

2 It condemneth all ſuch as love not God, which indeed are to be ranked with the former haters of God, ſave that they doe it not in ſo high a degree. But moſt will ſay, they love God, or elſe it were pittie of their lives, & they defie him, that ſhall ſay, they love not God: What, am I a dogge? Thus, if great words would carry it, every bodie would be lovers of God: but it's deedes muſt prove it, not words. And the Holy Ghoſt hath left us certaine and infallible markes, to know the love of God, by which if you will be tryed, let us briefly heare ſome of them, and judge your ſelves accordingly. *They that love God, hate evill*, Pſal. 97.10. *They will keepe Gods Commandements*, Joh. 14.21. 1 Joh. 5.3.

They that love God, would that all others did ſo, and draw as many to God as they can; as *Philip* did *Nathanael*, Joh. 1.41.

Matthew

Matthew the Publicans, *Mat.* 9. to our Saviour Christ. *Isa.* 2. 1. and rejoyce to see any come home to God by Repentance, as the *Angels* of Heaven doe.

They will grieve, when they see him wronged or dishonoured; as *Moses*, when he threw downe the Tables; and *Phinees*, when he ran through *Zimri* and *Cozbi*. *Lots* righteous soule was vexed at the uncleane conversation of the *Sodomites*.

They that love God, will love his *Word*, being holy and pure as himselfe, & containing his good will.

They love his faithfull Ministers: he that *receiveth you, receiveth me*, Luk. 10.

They will love Gods *Children* and his *Image*, wheresoever they see it, 1 *Ioh.* 5. 1. *Psal.* 16. 3.

They will take paines in his service, as *Iacob* did night and day in *Labans*, for the love hee bare to *Rachel*: and be at cost, as

David

David towards the building of the Temple; and *Mary*, with her boxe of precious ointment powred on our Saviour Christ. Yea, and speedily hee will goe about what God cals him to, as *Abraham* that rose earely to offer *Isaac*, and *Hamor*, who made speed to get the *Shechemites* to yeelde to the demands of *Dinahs* brethren, because hee so dearely loved her.

They that loue God, are willing and glad to meete him, or heare from him in the Ordinances of his Word, Prayer, Sacraments, as the wife desireth, and is glad to heare from her absent husband, and to send or receiue tokens to him and from him.

They that loue God greatly, are content to *suffer* for his Names sake; as *Paul*, that said, *I am not ready to bee bound, but to dye at Ierusalem for the Name of Christ.* And that worthy Martyr, that said, Shall I dye but once

once for my Saviour? I could finde in my heart to dye a hundred times for him.

Also they long for his last comming, for their *full Redemption, and that they might be ever with the Lord*, as 1 *Thes.* 4. 17. As the Church, *Rev.* 22. *Come Lord Iesu, come quickly.* Or else they long to bee with him in the meane time, as *Paul, I desire to be dissolved, and to be with Christ which is best of all.*

Now, if these be the true and certaine markes of the Loue of God, and where these bee wanting, or much more, where the contraries to these bee found, there is no loue of God; then must we necessarily conclude against the most part of people in all places, that there is little loue of God abiding in them, as will appeare, if wee looke over the particulars: which might strike terror into their hearts, if it were well considered.

For

For those whose hearts by these markes can beare witnesse on their sides, let them labour to encrease more and more in this loue of God, and see what priuiledges God hath promised and bequeathed unto them. *Psal.* 91. the three last *Uerses*, *Because he hath loued me, therefore will I deliuer him, &c. He shall call vpon me, and I will heare him, I will be with him in trouble, I will be with him, and glorifie him: With long life will I satisfie him, and shew him my salvation.* And *Iohn* 14. 21. *He that loueth me, shall be loued of my Father, and I will loue him, and shew mine owne selfe unto him, Vers.* 23. Yea, these are they, to whom God hath promised his *heauenly Kingdome. Iam.* 1. 12. *to them that loue him.*

Thirdly, it condemnes those, that loue any thing more than they loue God; as father, mother, wife, childe, profit, pleasure, friend, yea, or life it selfe: which is

is no other than Idolatry, and to make that our God, which wee love above God, and *spirituall Adultery*, as St. *Iames* cals it, *Iames* 4. 4. as a man that loues a harlot more than his owne wife: yet what is more common than this? yea, the trade of it with the common sort, who for the sake of the things above-named, care not what duties they *omit*, or what sinnes they *commit* against God: who yet ought to be loued above all, and all things to be loued, in, and for him, and under him, and may stand with our loue to him, and not otherwise.

Yea, the seruants of God, because their loue is not perfect, suffer many things to come in betweene God and us, and steale our heart and affection in part from him, and that obedience that we owe unto him: which we ought to bewaile deeply, and labour every day more & more, that

that his loue may bee greater in vs, than to any thing; nay, all things else that are in the world besides. And so much of the loue of God briefly, having taken it but by the way.

CHAP. III.

Of Loue to our Neighbour: and first, what it is.

NOw I come to handle the dutie of Loue to our neighbour, as that which necessarily floweth from the Loue of God. And of this, first, What it is: secondly, of the Notes it's knowne by: thirdly, of the Properties of true Loue: and fourthly, of the persons that we ought to loue.

1. Loue is a sanctified affection of the heart, whereby whosoever is indued withall, endeavoureth to doe all the good hee can

can to all, but especially, to them that be neareſt unto him.

1. Its an affection ſeated (as we ſay) in the heart, as all the other of late, hope, feare, joy, griefe, &c. as the underſtanding is in the head. Theſe are in themſelves good, and not evill, being given to *Adam* in his creation, in whom they were all pure, well ordered and in good tune, loving the good, and hating the contrary, and ſo in the reſt. But ever ſince the Fall, they are utterly corrupted: the will and affections have not onely loſt all their puritie, but the will is become moſt rebellious, and all the affections diſordered, and turned the contrary way: As this of Love, is turned to the love of evill to malice, revenge, and ſelfe-love.

2. I ſay *its a ſanctified affection*: for ere a man can love, he muſt be regenerate, and ſanctified throughout; as in his under-

standing and will, so in his affections: which is, when a man is united to Christ by Faith, he is sanctified by the Spirit; that is, the old and cursed disposition that is in us by nature, is put away, and a new and contrary frame and disposition of soule, wherein wee were at first created, is brought into us, the understanding enlightned, the will made pliant and framable to the will of God, and so the affections purged and restored to their former integritie in some measure; as to hate the evill, so to love the good, to love God and our brethren for Gods cause.

So that no unregenerate or unsanctified man, can love either God, himselfe, or any body else. True *Love* proceeds from *a pure heart, good conscience, and faith unfained*, 1 Tim. 1. 5. from a soule *purified by the spirit*, 1 Pet. 1. 22. And *Gal.* 5. its reckoned among the *fruits of the Spirit*.

And

And 2 *Pet.* 1. 7. its reckoned among other graces, *Faith, Temperance, Patience, Godlineſſe, &c.* ſo that one is no more in us naturally, than the reſt.

There be many things that the blinde world call Love, which are not this grace that we ſpeake of, nor come in any ſuch account with God. That betweene the fornicator and his harlot, is no love but luſt; as in *Amnon*, which turned as ſoone into hatred. Betweene drunkards and theeves, is no love, but conſpiracy: for love *rejoyceth not in iniquitie, but in the truth*: that is, in that that is good.

Nor that naturall love of Parents to their children. This is in bruit creatures: the Cowe loves, nouriſheth, and defendeth her Calfe; the Gooſe & Gander tend and brood their young.

Nor that civill love that is between ordinary people in the world, that ſtands onely in eating

ting and drinking, prating and playing together, which they count such love and good fellowship, as who so speakes against, and cals for better spending of the time, is cryed out upon, as an enemy to all love, and not to be suffered. But our Saviour Christ, nor the Gospell, comes not to bring such friendship, but rather debate. Such as that was among the Heathen, and is onely carnall, whereas true love respecteth the soule, and that most of all; which is no whit seene, nor thought of among carnall men.

Unregenerate men cannot love their neighbours; for while they be kinde to their bodies, and have no care of their soules, is this worthy to be called Love? Its as ones friend or child should have a hurt in the braine, and another in the heele, and he should carefully looke to the heele, and let the braine putrifie.

Carnall

Carnall Parents, that pamper their childrens bodies, & pranke them up brave, and lay for great portions for them, and suffer their soules to welter in sinne, and die and perish for want of instruction, admonition, prayer and holy example, is this to be called Love? what doe they more than Turkish Parents?

The wicked Magistrate, that is very friendly to all the Countrey, and keepes a good house all the yeare, and yet suffers sinne to reigne, and houses of disorder to abound in his circuit, the Sabbaths to be prophaned, and, like *Gallio*, cares for none of those things, call you this Love?

The negligent Minister, that sets on the great Pot, and keepes good Hospitalitie among his neighbours, and yet suffers their soules to famish for want of breaking to them the Bread of life. The carnall neighbour, that to the body of his neighbour is

very kinde, but suffers sinne to rest upon his soule, and rather nourisheth him therein, than rebuketh him thereof; this in the language of the holy Ghost, is *hatred and no love*; Levit. 19. 17.

And what hold is there of unsanctified mens love one to another? They may be very inward, and great friends now, and on the sodaine, upon a small occasion, fall out, and become deadly enemies. They oft goe arme in arme to the Ale-house or Taverne, embracing each other, and stab one another ere they come forth.

See a lively picture of this, *Iudges* 9. in that sworne friendship that was betweene *Abimelech*, and the House of *Shechem*, who yet came shortly to hate each other so, as they never lin, till they had wrought each others destruction. And no marvell; for even the Heathen could say,

say, That true friendship was grounded onely upon vertue.

Neither can unregenerate men (much lesse) love the children of God: For there is a naturall *enmitie* between the *seed of the Woman*, and the *seed of the Serpent*, which all are, till they be regenerate; nor can any man love grace in another, till he be sanctified, and gracious himselfe.

They may be convinced in conscience, that they are the good servants of God, and better than themselves, as *Saul* was of *David*, *Herod* of *Iohn Baptist*, *Pilate* of our Saviour Christ, pronouncing him Just.

They may be restrained from hurting them, as *Laban* and *Esau* from hurting *Iacob*, one in his hot pursuit of him, the other in his meeting him with foure hundred men. If a man's *wayes please God, he will make his enemies at peace with him*, Prov. 16.

As *Daniel* was preserved safe

among the Lyons, and the three Children tooke no hurt in the fire.

Nay, they may doe them good, as *Cyrus* did the *Iewes*, restoring them to their land and libertie, and furnishing them with all necessaries to the building the Citie and Temple of *Ierusalem*. *Ahashuerosh* also and *Artash-ashte* to *Ezra* and *Nehemiah*, and by them to the people of GOD. But they doe it, as *Caiphas*, that uttered that prophesie, not of himselfe, but *as he was high Priest that yeare*. So these are used of God to such purposes: As the *Ravens that brought Elias bread and porage in the morning, and againe at even*.

But love them they cannot, at least, not for their godlinesse sake. They may doe a man outwardly some good, and tis not amisse to take it, yet tis not good to be too much beholding to them.

And

And what hold is there of their good will? If they cry *Hosanna* now, they may cry *Crucifie him* by and by. If as *Acts* 14. 18, 19. they so highly esteeme us, as to be ready to deifie us, yet by and by, upon a lying report, they will be ready to stone us. As *Herod* reverenced *Iohn Baptist*, and yet at the perswasion of *Herodias*, cut off his head.

David saith, it was his familiar, that ate bread with him, and tooke counsell with him, that yet lift up his heele against him, *Psal.* 41. 9. If they see a great body to frowne and say, I heare you are a great favourer of Puritans, they are gone and hide their heads. If the multitude goe the other way, or the times beginne to turne any thing dangerous, when they have most neede of them, they are gone. Nay, no bond of benefits bestowed, no nor of nature it selfe, is strong enough to binde such a man sure

to the childe of God. Our Saviour Christ made *Iudas* his Disciple, an Apostle of his own Family, Table, & Messe, made him his Purse-bearer, and yet how villanously did hee betray him into the hands of his vttereſt enemies? *Iehoiada* preſerved the life of *Ioaſh*, when all his brethren were ſlaine, holpe him to the Kingdome, and was a guide to him as long as he lived with him; yet how vngratefully and wrongfully did hee cauſe his good ſonne *Zechariah*, a Prophet, to be put to death?

And for the bonds of nature never ſo neare, our Saviour *Chriſt* foretold that which experience hath proved often true, *Mat.* 10. 21. *That the brother ſhall betray the brother, Father the ſonne, and children ſhall riſe vp againſt their parents, to get them put to death.* There is no hold of any vnregenerate man, but he may prove a perſecutor; therefore what

what trust to be given to his love?

Vse. This shewes the miserable state of unregenerate men, that they can neither love God, themselves, nor any body else, while they are in this case: what should such a man doe in the world? One would thinke it should make him weary of himselfe. If he would consider, and beleeve it, so it would. Oh beg of God, by his blessed Word and holy Spirit, to worke a mightie worke of change in your hearts, and to sanctifie you throughout, that from hence you may be able to love God, your owne selves, and others in a right manner; till which time, you cannot so much as love your owne wife and children, as you ought to doe.

2. It teacheth also Gods people, not to trust too much to such men and their love: live peaceably with them, use them kindly,

ly, accept kindnesse from them, but open not your selves too far to them, leane not too much on them, lest they prove like *Egypt*, a broken reed, that will run into our hand, and they prove like a sliding foot and a broken tooth. For if they be pent, they will burst: They are like a lade, that will draw while its going, but is not sure. If the time alter, there is no hold, but he may betray thee: As *Pilate*, who knew our Saviour Christ to be innocent, and that all was wrongfully and of malice that was done against him, and he sought many wayes to ridde his hands of him, and to save his life, yet when they urged him, that he was not *Cæsars* friend, if he let him goe, then he passed sentence of death against him.

Object. But some will say, I am not of your mind, I will trust my honest neighbour before these runners to Sermons, none will

will sooner deceiue one than they. I know one that came from a Sermon, and went and hyred his neighbours house ouer his head.

Answ. I deny not but as euer there haue been, so now be some, that make a shew of godlinesse, and deny the power of it: and then the world is no wiser, than to iudge and say so of all professors; which is a most foule wrong, and a false thing. For there are to be found, that dare not deale unfaithfully, but say as *Ioseph*, How should I doe this wickednesse, and sinne against God? they haue the Spirit of God within them, and the feare of God in their hearts to bridle them, which the carnall person hath not, nor any thing that one may warrant will tye and hold him. And this euen the men of the world know; for they will put the matters of greatest trust into their hands. I haue known one a very

a very carnall Master, that having divers ruffianly servants that he delighted in, and a couple of sober Christian men; and to these he committed his keyes, and matters wherein greatest faithfulnes was required, which yet he heartily affected not, but they were fit to serve his turne. So in matters of Arbitrement, they will put their case to such as be of best report for godlines in the Country, perswading themselves, that they will deale uprightly and with a good conscience. And the truth is, he is not worthy the name of a Christian, and its pitie of his life, that will not doe better than any carnall man in the world.

Nor make we marriages with carnall persons and unsanctified; for if thou be a regenerate person, thou wilt love their body and soule, but they cannot doe so to thee, so that thou shalt loose by the bargaine. The unregenerate

regenerate husband can loue but his wives body, to prouide well for that, but to tender her soule, and by holy example, instruction, consolation, prayer with her and for her, to seeke her best good, he is farre from it: the like may be said of unregenerate wives, parents, and friends; and this many good persons, some husbands, some wives haue found to the great discomfort of their liues. It followeth in the description of loue, *whereby whosoeuer is endued therewith*: for its not to be found in every bush, but its rare; and he that hath it, hath receiued it from the Father of lights, and its a gift of Gods Spirit. Looke for it therefore from aboue.

Endeuoureth to doe &c. So that howsoeuer loue is in the heart, yet it lyes not still, nor sits idle, but is working; like the good huswife. *Pro.* 31. both by words and deeds, to soule and body: therefore

therefore that loue that is all within in the heart, and none in the hand and life, is a dead loue, a carkaſſe, like the *dead Faith* that St. *Iames* ſpeakes of, *that is without works*, and like bad mens loue to God, which is without obedience to his Commandements.

Wiſhing well is the pulſe of loue, and beats wherſoeuer loue is aliue.

Endeuour to doe, &c. Puts forth it ſelfe, and doth what it can, though not what it would, creeps where it cannot goe, wiſheth it could, grieues that it cannot, gives two mites, a cup of water, &c.

And indeed, what we do here is rather endeuour, than any great matter that wee attaine to, eſpecially at the firſt. And a true endeauour with increaſe, God accepts, *Hoſ.* 6. 3. 2 *Cor.* 8. 12.

It commands all the powers and abilities of the ſoule, to further the good of the Beloued, to whom it wiſheth all good: there-

fore.

fore the eye sees, the tongue speakes, the foot walkes for the good and benefit of the party beloved: Why love will have it so. The memory is a faithfull remembrancer, the minde plods and counsels, the affections pursue all purpoles, and occasions for his helpe; all other things neglected; Why Love will have it so. Nay, patience is enjoyned to beare all the wrong that such one doth, compassion must pitie all the wants that such one hath, humilitie and modesty give way to any thing that he requireth, Why Love will have it so. Love is like the great wheele of the clock, all are turn'd about when that stirres: it sets on worke all the other graces in the soule to their severall workes.

[*To doe good.*] So that Love doth no hurt, its contrary to its nature; whatsoever hurt is done to soules, bodies, goods, names, Love may wash her hands of it,

as

as none of her doing; but whatsoever good is done, that is of her.

[*To doe good.*] Love contents not it selfe to doe no evill, but labours to doe good: the harmlesse, yet unfruitfull figtree was accursed. Such onely as have done good, will stand on the right hand at the last day.

[*To all.*] For though brotherly kindnesse be to the Saints, yet Love, as *Peter*, reacheth to all, neare and farre off, strangers, enemies, within, and without the Dale of the Church, Turkes and Pagans, we must pray for them, and doe them any good if they come in our way, as the Samaritan did to the Jew fallen among theeves, *Luk.* 10.

[*But especially to them that be neerest.*] So God gives leave, nay commandement, that love begin at our selves and ours, and so proceed. First, seeke our owne salvation, then others; our owne bodily

bodily preſervation from danger, then others. Firſt, beginne with our owne family, 1 *Tim.* 5. 8. then to our kindred, 1 *Tim.* 5. 4. then to our owne Towne, then to ſtrangers, as farre as we can, and God requires no more.

If any therefore, having good gifts, reſort to other folkes houſes to repeate Sermons, and never doe any ſuch dutie among their owne company (which I have heard of ſome) theſe are juſtly to be ſuſpected of pride and hypocriſie.

They alſo, that in outward things preferre ſtrangers before their owne kinred, and kinſmen before chil ren, doe not well. To beſtow upon Copeſ-mates that pleaſe them, or ſpend on lewd companions, or be ſuretie for them or any other, to the hinderance or undoing of wife and family, is not Love, but folly and cruelty.

[*Neareſt alſo in the ſpirituall bond.*]

bond.] For wee must especially love the houshold of Faith, *Gal.* 6. 10.

Quest. Whether should we love our naturall or spirituall kindred best?

Answ. No doubt, the Saints before our naturall kindred, that be but carnall, as our Saviour Christ did, *Who is my brother? He that doth the will of God, he is my brother, sister, and mother:* yet we must helpe our kindred, whom Gods Word bindeth us to provide for, as children and parents in their necessitie, though not godly, before the Saints, if both be in equall neede together, because these be most specially committed to our care. As a rich bad man, and a godly poore man be at our house together, I must love the godly best, and he must have the highest roome in my heart, but yet I may and must set the ungodly rich man highest at my Table, because God is the

the authour of degrees among men, and so the author of order, not of confusion. So is it in the other case of my naturall and spirituall kinred.

This is the vertue so oft commanded, and so highly commended in the holy Scriptures; commanded, *Rom.* 12. 10. & 13. 8. commended, *Col.* 3. 14. called the *bond of perfection.* It binds up all the duties that wee owe to our neighbour, which are many; holds them together, as the band doth the Fagot-stickes. It makes every dutie easie; as where this is not, every dutie is irkesome, nothing comes well off hand. It tyes societies together and families. Its the strength of Kingdomes, Cities, Corporations, and Villages: Oh! how it keepes out evill, and sets up good, by it small things have proved great, and for want of it, great things have come to nothing.

In

In a Towne, when chiefe men hold together, what evill can ſtand againſt them? what good may they not effect? As on the contrary, when ſome would pull downe houſes of miſ-rule, and others, to croſſe them, and out of ſpleen to them, ſhall ſtrive to uphold them: when ſome would bring in the Miniſtery of the Word, & others oppoſe it, how muſt not the Devill needs have his throne in ſuch a place?

In a family, when husband and wife both draw the right way, Gods worſhip goes up in that houſe, children and ſervants be well governed, the outward ſtate proſpers. But when they be divided and diſagree, prayers be interrupted, no good can get forward: when one would goe to the Sermon, the other is againſt it; one would governe the children, the other cockers them, nothing can doe well: for the band is broken that ſhould hold

hold all together, and make all ſtrong. Even ſervants that agree not, nay, horſes if they draw not together, the worke cannot get forward.

2. Its the *fulfilling of the Law*, *Rom.* 13. 8. *Gal.* 5. 13, 14.

3. Its a very comely thing in the eyes of God and men, onely hatefull to the Devill, to whoſe kingdome this is a great enemy. Its very precious, and of moſt fragrant ſmell: Alſo is very fruitfull in all good whereſoever it is, as appeares, *Pſal.* 133. the whole Pſalme.

4. Love is the beneficiall vertue; other vertues benefit our ſelves. Faith drawes all from Chriſt to us. Love layes out all it hath for others good: as the Sunne that ſhines forth his light to others, having it for that end, and not for it ſelfe. Faith is like the bung of the barrell, that takes in the beere or wine; Love is like the tap, that lets it forth, to the benefit

benefit of them that neede. If a man be never so full of knowledge and other good gifts, and have not this tap, others may starve for all that; and he himselfe is but a sounding brasse, and a tinkling cymball. We are not borne for our selves, not our Talents given us to hide: but the perfection of all our gifts, spirituall and temporall, is the well imployment of them for the good of others. The usefull man, is the happy man, that keeps the best house, and most drinke of his cup, especially in spirituall things.

5. This is the vertue that makes us most like to God; for he is love, and continually exercised in doing good to all, even to the ends of the world, yea, to his enemies, though specially to his children, to soules, to bodies, and every way, and he is not weary to doe good, even to such unworthy ones as we are. So that

that when wee be full of loue; giving here, lending there, forgiving this wrong, and passing by that injurie, requiting good for ill hath beene done to us, when we be instructing, counselling, admonishing, comforting, praying for any that need, wee are like unto God in our measure, and like to our Lord Jesus Christ, who went about doing good, *Act.* 10. 38. So must wee walke in loue, *Ephes.* 5. 2. Loue must be our continuall walke, and wee must never be out of it: for then wee are out of our way. All our wayes and workes towards our brethren, must be in loue, and fauour of loue. All our life must breathe loue: as when wee come in heauen, it shall be the common ayre wee shall breathe and draw. So that what is loue, but the life and soule of the world, and that, without which all things els are nothing? 1 *Cor.* 13.

Oh that I could so paint out the face of this lovely vertue, and set it before you, that every soule that sees it, may fall into a deepe love and liking therewithall!

But alas, how lamentable a thing it is, that so excellent and necessary a vertue, should be so scarce and rare to be found amongst men as it is, and that in these dayes of the Gospell, and when the God of peace and love dwels amongst us, whose people we professe our selves to be! Alas, its as it were banisht out of the earth, and departed from the sonnes of men, and found but in a few hands, and there but scantly. But pride and contention, oppression, deceit, malice, and revenge, and all contraries to love, have taken possession of all places, of most hearts nay, even amongst true Christians what coldnesse, what hollownesse, strangenesse, hard fauours, readinesse to fall out for trifles?

little power to forgive and to passe by wrongs, to overcome evill with good, which yet God doth to us every day. Its easie to heare, reade, and pray: let's shew the fruit of them in love.

Oh let us every one suffer our selves to be provoked, yea, and overcome in this, that we labour to be possest of this grace of Love, in whom it hath not hitherto taken place; and they in whom is begun, that they would encrease in it more, as 1 Thes. 4. 10. Hereby it shall appeare that if wee regard Gods commandement, wee shall doe much good, and strengthen the places where we live.

We shall know we are not of the Devill, *but of God*, 1 Jo. 3. 10. and shall be *like unto him*: and what should we desire so much, as to represent our Maker, and to have his Image shining forth in us?

and the more love God hath

shewed to us, the more let us shew to others; the more he hath given us of temporall or spirituall gifts, give the more to our brethren, *Freely yee have received, freely give.* The more God hath forgiven us, the more let us forgive others, the more patient and slow to wrath he hath been with us, the more patience let we shew towards our brethren. And herewith let us stay our selves, when we finde readinesse to be provoked, or to revenge, and think it a most unreasonable thing, that God forgiving us a *thousand talents*, we should catch and hold our neighbour by the throate for an *hundred pence*. If this grace of love be in us and abound, wee shall honour God much, and our holy profession, get a good report, & much love in the Church of God, and further our owne account against that day, and provide for the encrease of our glory in the kingdome of Heaven. CHAP.

CHAP. IIII.

Of the Notes, whereby love to our Neighbour may be knowne.

NOw to this end, that none may deceive themselves, but may try whether they have in them this grace of love or no, or in what measure, I will set downe some of the chiefe acts, effects, or fruits of it, as notes whereby it may well be known, as a tree by the fruits.

1. Love is not left-handed, but interprets, and takes things at the best. As it commends what is plainely good, so it interprets favourably what is doubtfull, till it know the contrary: speeches, or actions of men, towards our selves or others, if they may be well taken, it will not take them ill. As the mother, when the childe cries, saith a pin pricks it, it hath the fret, or

breeds teeth, she is loth to say, its nothing but frowardnesse, and so to chide or fight. When *Iosephs* brethren, out of malice, had sold him into Egypt, and afterward were affraid he would remember it, what construction makes he of it? God sent me hither aforehand to provide for you; As our Saviour Christ did, when his Disciples were so sleepy in the garden; though he mildly rebukes them for it, yet he favourably helpes it, saying, *The spirit is willing, but the flesh is weake.*

Yea, if a thing be plainly evill, yet Love will make it no worse than it is. It will not say, it was done deliberately, and of set purpose, when it was done rashly; maliciously, when it was done wickedly only, and in temptation. For one may do injury to a bad action, and its better to thinke and speake a little better of it, than worse than it is. Alwayes

provided, this be understood, not of palpable, notorious foule evils; not of continued courses in sinning; for what good or charitable construction can bee made of these? When such therefore be plainely reproved, and told their danger, and they cry out, Oh you may not judge: Why, what can Charitie it selfe judge, but that you are of the Devill, and in the state of damnation for the present, and without sound speciall Repentance for ever? Its therefore no propertie of Love, but a foule fault, and a signe of a corrupt conscience, in whomsoever, to extenuate and blanch foule sinnes in bad persons, when they will (it may be) aggravate a small fault or want of discretion in a forward professor.

2. It will depart from his own right, rather than breake peace; as our Saviour Christ, *Matthew* 17.27. *Abraham* to *Lot*, Gen. 13.

9. *If thou wilt take the left hand, I will take, &c.* As it will give way in conference to one that is stiffe, though one know he hath the truth, so it be in small matters: After offences, it will soone yeeld and seeke reconciliation, though it were meet the other should seeke to him. It stands not upon termes: it will lay downe the bucklers, goe on the lower ground, yeeld the way or the wall to those, that it were meet should yeeld it to him. For why? it more prizeth and esteemeth Love, than small matters.

3. It doth no hurt, its against the nature of it so to doe, neither in life, chastity of our neighbour, goods, or good name. See this in the two chiefe patterns of Love: in God towards his, and Parents towards their children, who doe nor can doe them no hurt, at least, parents, in their conceit.

4 It

4. It seekes not her owne things, but others as well as is commanded, 1 Cor. 10. 24.

5. It provoketh not exasperateth not, but strives rather to please, as far as it may with good conscience: as we see in a loving mother toward her childe, so also in whomsoever it is truely found.

6. Its not easily provoked, 1 Cor. 13. 5. but forbeares, forgives, puts up, &c. which is well seene in God, and [illegible] mother with her unquiet childe.

It will cover naturall infirmities, such things as be little weaknesses in our brethren, yet not done of set purpose, not growing into extremities, but onely naturall defects. As some be a little too quicke, some a little too slow, some see a fault, and be a little too ready to speake, others somewhat too slow to speake, or reprove a fault. Some be a little too fine, some a little too

homely and plaine, if they were not all so much on either hand, it were better. Some be somewhat too earnest in their businesse, if it were not altogether so much, it were better; yet not much amisse, and its their nature, who be yet very gracious: Some be a little too negligent, some be a little too merry, some a little too solemne: these and such like Love will cover, or else nothing. Love will not stand upon them, rebuke or reproach them, or deale hardly with them for these, but wisely beare with them, & in love cure them, if it can.

As for example: a wise, a godly woman, good housewife, loving and dutifull in good measure, but somewhat curst, and quick of speech, or not so cleanly as were to be desired; a good husband in love will beare with these, and be thankfull for the maine that he findes in her.

So

So a woman hath a husband good in all the substantiall points of the husbands duties, but he is somewhat too glum, not so affable and chearly as might be, or whose nature will not suffer him to use such complements to his wife, as some can doe with facilitie; Love will teach her to beare with this. A servant is very trusty, religious, and careful to please, onely somewhat slow; the Master or Mistresse must not rebuke him too oft, too openly, too sharply for it, as a thing they can hardly remedie: no perfection to be expected in any. If you can cure it by a loving and private admonition sometimes, doe.

So a Neighbour converses with his Neighbour, and he is a little too quicke and harsh: but love will not see it, but considers it as a naturall infirmitie; therefore will not exasperate him, or be put out of patience by him, answering

swering him tartly againe, but passeth it by, and goeth on in kinde and friendly manner.

Love will also cover and put up wrongs done unto it, not seeing small ones, passing by somewhat greater; as considering he himselfe is a man, and so subject to offend his Neighbour, and so may stand in need of his pardon. As also that he offends GOD daily, and would be glad to obtaine pardon; therefore he must pardon his Neighbour, or else can have small hope or boldnesse to come before him for mercie; this often, yea unto seventy times seven times.

If they be greater matters, yet Love will easily accept of indifferent conditions of agreement. If they be so great as they so endanger our name and estate as they are not to be passed by, then its lawfull to flee to the Magistrate, and take the benefit of Law; yet so, as Love will teach

reach the partie to lay away malice, and to forgive the revenge. And in going to Law, these two Caveats must be observed: First, that it be not for trifles. These should rather be forgiven, 1 *Cor.* 6. 7. *Why rather suffer yee not wrong?* Secondly, that it be the last Remedie, when all other wayes of more peaceable agreement have beene tryed. It must be as the cutting off a member, when it cannot be healed otherwise.

Hitherto belongs also that Love will teach us to hide and cover folkes faults from the world, except we have acause and calling to speake thereof, but rather of their vertues.

7. Lastly, Love is *bountifull, beneficiall,* and *helpfull,* not keeping what it hath to it selfe, but ready to *distribute* and *communicate* to the good of others, whether spirituall or temporall gifts. Spirituall; for love begins at the soule,

soule, and doth good to that first, of children, servants, neighbours. It will communicate any gift it hath to them that need it, taking to heart their spirituall wants, instructing the ignorant, counselling the doubtfull, comforting the afflicted, admonishing them that be out of the way, exhorting them that begin to faint or stagger in the way, and praying for all.

So for outward things, it will cause men to give to the poorest that are to be holpe by Almes, as they be able: and lend freely to them that be a degree above the poorest, which having a Trade, and skill and will to follow it, yet want stocke to employ themselves and their company. These a man is as much bound in conscience to lend unto, according to their ability and honestie to pay againe, as to give a peece of bread or a penny to a poore miserable Creature, *Mat.* 5.42.

5.42. Deut. 15.8. By this shore, many a ceeling house hath beene kept from falling flat to the ground. By this helpe, many have lived handsomely, and brought up their families, that els must have come to uttermost misery.

To the wealthy, that have no neede of us, yet to be neighbourly and friendly, in lending or exchanging Courtesies with them. To invite them sometimes to us, and to goe to them being invited. And in their sicknesse or heavinesse to visit them, and comfort them in the best manner we can.

Vse. Now seeing Love is such a thing, and that these be the fruits of it. If we looke abroad among men, we shall be forced to say, there is but little love in the world: for, where be these Properties spoken of, to be found? as may appeare in going over them.

1. Who

1. Who takes not things in the worst part, hardly construing mens words and actions; doubtfull ones, it may be not bad, taking them to be evill: those that be bad, making them worse? Thus the *Iewes* mis-interpreted our Saviour Christ, *Ioh.* 2. *Destroy this Temple, &c.* which afterward cost him his life. 2 *Chron.* 19. 3. How was *Davids* good and loving Action towards *Hanun* wickedly misconstrued, which cost the lives of many thousands? Old *Eli* offended in this, 1 *Sam.* 1. 14 judging *Hannah* drunke, because she prayed, and her voice not heard. What more common than to say, Men doe that they doe to be seene, and to winne credit, when yet they doe it sincerely, and to please God? Or, having invited one to our house, and he comes not, to thinke or say he doth it out of some spleene, or want of good will. Many a time in a yeare

yeare are wee forced to recant, and with ſhame ſay, I thought it had been worſe meant than now I ſee it was. This is the cauſe of innumerable contentions and breaches among men.

2. For departing from mens right, who doth it, but ſtand out ſtiffely to the utmoſt? This is an uſuall ſpeech, It is my right, and I will have it. I aske no more but my right, and that I will not loſe. This is thought but reaſonable, and he is thought an honeſt man that will have but his right. But its an ill ſpeech and reſolution, whether it be in conference: If a man know he hath the truth, though it be but in ſmall matters, yet he will hold it out, though the other be never ſo peremptory, till they fall flat out, whereas in ſmall truths its better to give in; Or in dealings, covenants, bargaines, bonds, men will have their right: and yet herein extreame right may be extreame wrong. Al-

Alwayes provided, that wee give not away other folks right, especially Gods. *Moses* would not yeeld a *hoofe*, *Exod.* 10. 9. yet most men, stiffe in their owne, will yeeld enough of Gods right, can cut large thongs out of that. They will not let their servants play one houre on the six dayes, yet can let them play on the seventh what they will. So are sins against the first Table made small account of, in comparison of the breaches of the second.

3. Whereas Love hurts no way, whence comes all the hurt & mischiefe that is done among men; stabbing, killing, fighting, quarrelling, raylings, reviling, scolding, &c. all the defilings of mens wives, children, and servants? So for bribery, theevery, cousenage, false weights, false wares, &c. slandering, defaming, backbiting, mocking, and such like: All these abound every where. I am sure Love doth none

none of them. Love was not at the doing of these.

And for seeking others good as well as our owne, O Lord, where is this? But in all mens courses the greatest part, yea and among Christians, they seeke themselves too much, and others too little.

4. Also that men will so readily provoke one another by words and deeds, they care not how!

5. For being provoked. Lord be merciful to us, who can beare any thing? but taunt for taunt, quip for quip; he shall have as good as he brings. If there be a little trespasse done them, Oh how men stand upon it, and study revenge? Hence the innumerable suits in this Land, many thousands in a yeare for meere trifles, that ten times as much is spent in them as is sued for.

A shame for *England* to be so contentious, having the Gospell of

of peace amongst us. Oh, mens stomacks be up straight, all their bloud is in their face, or els looke as pale as ashes, or secretly practising to revenge. Hand on the dagger straight; on the top of the house by and by, and flie in one anothers faces for trifles: so farre off are we from forgiving till seuenty times, as our Master Christ hath commanded. So short spirited, as we can beare nothing; and that which is worse, if wee have taken up a displeasure once, its not easily laid downe, but Sunne after Sunne, Moone after Moone, yea some, yeare after yeare can carry it about with them: quickly prouoked, but hardly pacified, especially truely. It may be, some will not be seen to liue in open enmitie, yet haue hearts unsound, and full of secret grudgings, that cause open breakings out upon every occasion. Men can beare nothing, but are straight carried after revenge.

6. And

6. And for speaking of our neighbours vertues, and hiding their faults, without just cause, and calling to the contrary, where is that to be found? Nay, the contrary is most wofully common; little of mens vertues spoken, except a word or two, to make way for a But, & to speake of their faults: and these we delight to be much in, as the Crow that seeks out the carrion, & the Hogge that delights to lie in the mire, rather than upon the green grasse: like the Flie, that if there be but one gall'd plat on the horses backe, delights rather to sit on that, than on the whole body besides.

7. And for the last, where is communicating of spirituall good things? Parents bring up their children brave, but how few catechize, instruct, admonish them, pray with them, and for them?

So for servants, their governour give them meate, drinke,

and

and wages, and hold them to worke on the six dayes, but little care how they spend the Sabbath, or for instructing & examining them, calling them to reading and prayer: and what loue call you this, but such as you shew to your beasts?

So for neighbours, what Christian conference is there, what admonishing them that be out of the way, but rather let them run on, and talke of them behinde their backes, and that oft-times with rejoycing, which is feareful?

What consolation is given to the heavie? who layes their case to heart? how few are able to speake a word in season, and to comfort fitly? but utter vaine and frothy speeches to them, fitter to doe hurt then good. And for such as be troubled in conscience for their sinnes, alas how few have any skill of such things? nay, many will rather deride, and

make

make a scoffe at them, saying, they have runne to Sermons so long, till they will goe out of their wits. Who provokes one another to that that is good? but every man saith, *Am I made me my brothers keeper?* Nay, men are so farre from these, as they seeke all they can to drive others God & goodnesse, by their cursed counsell and wicked example; and by all the discouragements they can devise, of threats, mockes, and taunts. And is not this fearfull? where is true Love in the meane time? that is a great way off.

And for outward things, how backward are most in giving to the poore any more than needes must? what contentions at making of rates, though God hath freed us from the chargeablenesse of the Legall service, and hath freed us from that intolerable burthen of the Rogues, that swarmed like Locusts all over the

the Land; whose burthen lay on us very heavie; as they that be of yeares can remember, which yet yeelded small comfort, the greatest part of them being a cursed generation of idle and sinfull Varlets: which seeing God hath marveilously and mercifully rid us of, what encouragement should it be to us, to relieve our owne true poore?

And for lending, where is this in use? but rather, as if God had never given precept of it, or as it were a Statute repealed, and that is out of date, so is this dutie of lending. That cursed and cruell trade of Usury, hath taken up, and banisht out of the Countrey, this Christian dutie of free-lending.

Some rich men are so grim and so austere, as a poore man dares not speak to them for such a thing. And indeede, how few be there, that have any thing to lend at any time?

Some

Some lend out all so neare to Usury, as they have not to lend, but borrow rather: Or if a poore man doe any worke for them, they cannot pay him of a good while, they be so bare. For as soone as any money comes in, it must out againe straight, as if it would burne a hole in the Cupbord, or would be halfe an undoing to them, if it lay there but a weeke or two.

Others are ever purchasing, and so keepe themselves bare, and in debt, and then they whine at every charge, and wrangle at rates, and are never fit or ready to lend, or to any good use. Such bring a curse upon themselves, making themselves borrowers, when they might be lenders, *Deut.* 28. 44.

Others be so miserable, as though they have it, yet they will not lend. So for the last dutie of neighbourly dealing, inviting, visiting, these are decayed;

so that wee may beleeue in all these respects; these be the times foretold, *Math.* 24 12. wherein *Loue should wax cold.*

Yet indeede there is a great deale of counterfeit loue, of fauning, crouching, and congeying, of pot-companionship, and joyning together in evill.

A great deale of selfe-loue also, making others faults great, and our owne small, or none; nay, sometimes making them vertues: extenuating and making light of the vertues of others, highly esteeming our owne; seeking our selues in all our dealings and courses, with little regard of our neighbours: which selfe-loue the Apostle, 2 *Tim.* 3. 2. foretels shall be in the last times, and sets it in the fore-front, as the cause of many other evils that follow.

Now let every man examine himselfe in particular touching these things, and so make use to his

his owne ſoule for comfort, or the contrary.

But who ſhall not finde himſelfe fayling in every one of them? whereby we have much cauſe to be humbled; and the courſes of the common ſort are wholly contrary to all theſe properties of true Loue, whereby they may conclude fearfully againſt themſelves.

CHAP. V.

Cauſes of the want of Loue to our Neighbour.

NOw to this end, that every man may the better ſee how to mend that that is amiſſe, let us a little looke into the cauſes of this want of Loue, and what are the hinderances of the fruits thereof. The maine and generall cauſe is an evill heart, peſtered with ſelfe-loue, and many luſts

that be contraries to Loue.

1. More particularly. Want or weakneſſe of Faith is one great cauſe. When our Saviour Chriſt told his Apoſtles, they muſt *forgiue till ſeuenty times ſeuentimes*, what ſaid they? *Luke* 17. 4, 5. *Increaſe our Faith*. Aſſurance of Gods loue to us; in pardoning our many ſinnes, and giuing his Sonne Jeſus Chriſt, and aſſurance of eternall Life, makes us loue againe, and both to giue and forgiue; which are two principall duties, and fruits of Loue. Pride, and the following Vices are hinderers of the exerciſe of Love.

2. Pride, whereby men thinke highly of themſelves, and meanly of others; thinke they may ſpeake or doe any thing, but others may doe nothing to them; *Onely by pride doe men make contention*, Prov. 13. 10. *Humbleneſſe cauſeth loue*, Epheſ. 4. 2. Pride makes men thinke themſelves ſo wiſe and good, as eue-

ry body should say as they say, doe as they doe, and after a sort doe homage to them; if they doe not, then the peace is broken straight.

Pride will not endure a reproofe: therefore being told of a fault, they fall out deeply; as *Ioash* with *Zechariah*, *Ahab* and *Iezabel* with *Eliah*, *Herod* with *Iohn*.

3. Covetousnesse is another; this makes men contend for trifles, the least damage done him is thought so great (looking on it in a false glasse) as its sufficient to breake Loue and cause a suite.

It causeth men to oppresse, to use false weights & sleights, &c. It hinders both mercy to the poore, and all other neighbourly offices of inviting, and the like.

4. Envy hinders Love exceedingly. When one envies at the prosperitie of another in whatsoever kind, of temporall or spirituall good things; As *Labans*

ſonnes did at *Iacob*, which *changed their countenances towardes him*, and made him weary of his place. *Cain*, that envied that *Abels* ſacrifice was better accepted than his, and *Eſau that Iacob was bleſſed*. *Iſmael*, that *Iſaac* was the ſonne of the Promiſe: what breach of Loue, and wofull fruits followed of all theſe?

5. Frowardneſſe and ſhortneſſe of ſpirit breakes Loue very oft: for angry words ſtirre up ſtrife, *Prov.* 15. 1.

6. Theſe dayes of peace are an occaſion, through mens corruption, that men grow hollow and ſtrange, and to ſet light by one another. Troubles cauſe men to make much of each other, and cling together: as the ſheepe, that out of danger, and in a faire day, ſcatter themſelves over a field, in a ſtorme, or when they ſee a dog come, run all together.

Effects. Theſe and ſuch like, be wofull cauſes of the want of Loue, which

which also bring forth as lamentable effects every where, both in Church & Common-wealth. What wofull breaches, hideous contentions, what hard measure and wrongs are offered, what enmities and oppositions, to the hazard of the Church, danger of the Common-wealth, and overthrow of the prosperitie of many Parishes?

What ruine brings this want of Loue upon many Families?

And among particular persons, what breakings out both in word and deed, to the dishonour of God and Religion, and the undoing each other many times, both in soule and state? yea Professours with each other too often to the disgrace of the Gospell, and ill example of the beholders, and hurt to their owne soules, by keeping them from, and disabling them for the right performance of holy duties, which cause cold prayers, and

those not heard; and hereby either kept from the Sacrament, as many times it is (Oh fearfull thing to be spoken) or else slubber it over, and come with festered hearts, and so lose the benefit: nay, by such unworthy comming, they provoke the wrath of God, and eate their condemnation as much as in them lieth; but oft-times they eate and drink their judgement, a sore sickneſſe, and may be, their owne death, or the death of wife, or some childe that is deare to them, to teach them and others by their example the price of such boldneſſe.

Now seeing these things be so, the Lord give us every one hearts, where we find our selves faulty, to humble our selues, and craue mercy, and to labour to be reformed in this point. Therefore, first, let's labour to plucke up these noisome weedes out of our hearts, that this precious

plant

plant of Loue may grow therein.

1. Strive against Infidelitie, and labour to get Faith, and the encreases thereof, if by Gods grace we have it already.

2. In humbleneſſe of minde, labour to eſteeme others better than our ſelves.

3. Labour for a moderate affection toward theſe outward and baſe things in compariſon, ſetting more by Loue, and the ſweet fruits of it, than by them all; and therefore much more, than by ſmall trifles.

4. Avoyde envie. Is our eye evill, becauſe our Maſters eye is good? we haue more than wee might looke for.

5. Strive againſt techineſſe and ſhortneſſe of ſpirit. Thinke what a baſe luſt, and ſinfull diſtemper it is, how it exalteth folly, and how ill it becomes us, and what an enemy it is to true Loue.

And labour we, that this loue

to our brethren may shew forth it selfe in all good fruits, in judging the best, departing from our right, not provoking, nor being easily provoked, but forbearing and forgiving offences and wrongs, and communicating of what God hath imparted to us of any kinde, and that for these Reasons; weigh them well.

Reasons. 1. First, God requireth it of us, who is Love, 1 *Iohn* 4. 8. and if we performe it, we doe not so much serue our neighbour, as please God, who takes it to himselfe; and in neglecting this, we neglect not our neighbour onely, but God, who takes himselfe wronged in this behalfe.

2. Our neighbour is our own flesh, and every one hath some part of the Image of God in him, or upon him.

3. The Word aboundantly cals for it, the Sacrament of the Lords Supper puts us strongly in minde of it.

4. No

4. No better argument, that we are in the light, loue God, and are Christs Disciples, bee translated from death to life, be endued with that excellent grace of true Faith, than this, that wee truely *loue one another*, John 13. 34, 35. 1 John 3. 14. As a King is not knowne by his apparell, great company with him, &c. which may be some meaner man, but by his Crowne; so is not a Christian knowne by his hearing Sermons, or good words, but by his *Loue*.

5. The beautie of a Christian is *Loue*: he is the best Christian, that loues most, whose lips feed most, whose branches spread wideſt.

6. And for forgiving wrongs, what should we doe else? God forgiues us many and great debts, and ill dealings with him, and shall we be ready to revenge every petty trespasse? See *Math.* 18. 34. what became of him that did

did so. God bids us aske *forgiuenesse* on no other condition, than that wee *forgiue our neighbour*, Mark. 11. 25, 26. And no better signe, that a man is forgiven of God, than to forgiue our neighbour; and no man can be assured of that, but he will forgiue. Let us therefore of the sea of compassion that God hath shed ont upon us, let fall some drops of it upon our neighbour.

Also wee may stand in neede of our neighbours forgiuenesse: for who liues, and is not subject to offend his neighbour one way or other? No cause therefore we should seeke revenge, which every Turke, yea, every beast can doe; but passe by offences, which is *the glory of a man*, Pro. 19. 11. Keepe out anger therefore in such cases if we can, or if we be not so strong, yet let it not rest in us, sowring in our hearts: *Let not the Sunne goe downe upon*

it.

it. The world counts this base, but indeed its truely honourable. *Its the honour of God*, Micah 7. 18. and so it makes us like him. Let us therefore labour to doe thus; and not a little or some few times, but get a long skirted Loue, which will *cover a multitude of offences*, as St. *Peter* saith, 1 *Pet.* 4. 8. or, as *Prov.* 10. 12. *All trespasses.*

7. And for distributing things temporall or spirituall as wee haue, great reasons there bee. *God gives to all, both good and bad*: he hath given us what wee haue; (*for what hast thou, that thou hast not received?*) and given us them to be *good stewards, and dispensers thereof, to the good of others*, 1 Pet. 4. 10.

And the more wee giue, the more we haue, and not the lesse; it encreaseth in the giving, as the loaues in our Saviour Christs hands, especially in spirituall things; yea, in temporall: there-

fore

fore *giving* is compared to *sowing*, which in good ground is usually with encrease. Therefore a worthy Minister upon occasion asking his wife, whether there were any money in the house, shee answered, that shee knew but of one three pence; Well, saith he, wee must goe *sowe*: that is, giue something to the poore, knowing that to be the way of bringing in, *Pro.* 11. 24, 25. *Deut.* 15. 10. The best thrift is to be mercifull, and the way to beggery in a mans selfe, or his posteritie, is to be pinching.

And to conclude all, Loue in the exercise of it, will bring much peace to our consciences, and comfort us not a little on our death-bed, that we haue not lived to our selues, but to be usefull to many, especially to soules. It procureth us loue in the places we liue in, and in the Church of God a good report.

No

No man is well beloved, though he haue good things in him, if he be not loving. Oh, say they, he is a good honest man, I thinke, but he is a harsh censurer, contentious, so hasty that no man can tell how to speake to him, he is a strait man, liues all to himselfe, few the better for him by counsell, admonition, encouragement, and the like: and so for outward things, very close-handed and neare.

But if a man be full of loue, it will procure him loue againe, he shall be well spoken of while he liues, and mourned for when he dyes, which is a good mercy of God, and the temporall reward of *righteousnesse and loue*. Prov. 10. 7. *The memoriall of the Iust shall be blessed.* Thus they wept for *Dorcas, and shewed the coates shee had made*, Act. 9. 39. But a proud, churlish, close man, shall liue without being desired, and die without being mourned for.

These

These would have loue, good will, and credit in the Countrey and Towne they live in, but they will not seeke by this way to procure it, will not be at the cost, be not usefull, liberall, &c. let them never looke for it; Let them winne it if they will weare it. Others care not, so they may scrape all to themselves, what the world say of them; let the good name goe which way it will. But these are base minded persons, and they carry little better than a curse about them, while they live.

CHAP. VI.

Properties of true Loue.

NOw yet for our further direction in this poynt of Loue, I will set down some such Properties, as the Scripture requireth in it; as that it must be *mutuall*,

mutuall, common, sincere without feigning, fervent, pure, constant; all gathered out of 1 *Pet.* 1. 22.

First, it must be *mutuall*, it must come from one to another mutually, and be at every hand: as God commands others to love us, so us to love others, so that none is free from this dutie. 1

Many will looke for a great deale of Love from others, that care not how little they shew themselves; would be visited, but care not to visit others: would have their owne vertues commended, will not doe so by others; have their infirmities covered, but will not doe so: would not be provoked, yet will provoke: would not that others should be quickly angry with them, yet they will with others.

Alas, this is great weakneſſe: for *its a more blessed thing to give, than to receive, Acts* 20. 35. And wee should rather strive to goe before,

before, and set others in our debt by loue, and be on the forehand.

A good minde rather remembers the debt that is going from him, than that which is comming to him. This oft comes of pride in some men, to looke for much of others, and performe little themselves.

The husband oft lookes his wife should walke at an inch with him, though he will breake ells out of square. So sometimes it fals out with the wife towards her husband, looke for much, and performe little. This is no equitie: wee must doe, as we would be done to.

Its more dangerous for us to neglect our dutie to others, than that they neglect to us; for this is but a small want, but the other makes us liable to Gods judgement. Let us therefore strive who shall doe most dutie each to other; husband to wife, neighbour

bour to neighbour : and not the contrary.

2. It must be common : *One another.* Its in the plurall number, and shewes a communitie ; that wee must not loue one, or two, or a few, but all, and especially all that feare God. Loue communicates it selfe, and is not engrossed to a few. Many can be content to loue one, or two, or a few as they list, but they set light by the rest, yea oppose and justle with some, and liue unkindly with them. This is no true loue, neither ought it so to be. Yea, we must loue the meanest that feare God, and not neglect them. The meanest member of the body is regarded by the greatest. Though they be of low degree in the world, yet seeing they be members of that glorious body of Jesus Christ, wee must not *haue the faith of him in respect of persons*, James 2. 1. Seeing God hath vouchsafed to give

give his Sonne for them to redeeme them, his Spirit to sanctifie them, and hath prepared a place in heaven for them, wee must not despise them. Nay, these we ought the rather to encourage, and to hearten on in well-doing, seeing so few of that sort have any good in them, and they have many discouragements. They will beare their povertie the better. Its a great cheering to them, when they see themselves regarded. And nothing is more comely, than to see wealthy ones to be affable, and to speake kindly, and to the hearts of the poore that be godly; as *Boaz* did to *Ruth*. For, being fellow-brethren and fellow-members, as deare to GOD as they, should a little wealth lift up the minde? *The Lord is the Maker of them both*, Prov. 22. 2. James 2. 5. *Hath not God chosen the poore of this world, that they should be rich in Faith, and heires of the Kingdome? &c.* 3. It

3. It must be *without feigning*, Rom. 12. 9. 1 John 3. 18. *Not in word, or in tongue, but in deede, and in truth.* God hates dissembling in every thing: whether in love pretended to himselfe, when is no such thing, or towards our neighbour, in any of our dealings with him. God loves simplicity and plaine dealing; as in *Iacob* and *Nathanael*.

If Love, which is the maine vertue, be counterfeit, what shall become of all the duties that proceed from thence? Gods love to us was not feigned & in shew, but sincere and reall, when *he gave us his beloved Sonne to the death for our sinnes.*

Here two sorts of people are justly to be taxed: 1. Such as pretend to love, when yet they hate. 2. Such as make shew to love, and doe not. For the first, *Psal.* 28. 3. *Psal.* 12. 2. & 55. 21. & 62. 4. *Pro.* 26. 24. reade these places. Thus did *Ioab* to *Amasa*,

2 *Sam.*

2 *Sam.* 20. *Iudas* to our Saviour Christ, *Saul* to *David*, 1 Sam. 18. 17. 25. giving him his daughter to be a snare to him, requiring no joynture, but an hundred fore-skins of the *Philistims*, hoping thereby he might fall into their hands, which persons carry a marke of Reprobation about them. *Psal.* 28. 3. Workers of iniquitie, to whom belongs some notable judgement of GOD. They be like the Devill, who pretended loue to *Eue*, when he sought her ruine, and of all her posteritie. So to our Saviour Christ, *Mat.* 4. *All these will I giue thee, &c.*

All these be more dangerous to those they hate, than if they did openly shew it (for then they could better beware of them: One Enemy within the Wals is worse than ten without) so are they worse for themselves: For, any vice masked and cloked under a shew of vertue, is double iniquitie.

iniquitie. And as our Saviour Christ said to the Scribes and Pharises, *Mat.* 23. 14. *Ye shall receiue greater damnation*; so shall these.

Yet how common is this? many will speake faire as may be to their Neighbour, when yet they intend mischiefe against them, or as soone as their backe is turned, mocke or jest at them, speak evill, or raise up some slander against them, or doe them what hurt they can. If we know any haue dealt so with us, let us take heede that we never doe so by them or any other, but loathe it, as hatefull and divellish.

For the second sort: There be that pretend they loue, but alas! try, and you shall finde no such thing. A deale of Court-holy-water, congeyes, and crouchings, an handfull of true hearty loue, is worth ten armefuls of their congeyes downe to the ancles: they will salute Good morrow, and

Good

Good night, when yet they mind nor heartily wish good. These are clouds without raine, plashes that deceive when most need is; vessels with false bottomes, that have a little water on the top, but empty below: Such as will earnestly invite, when they know one cannot or will not stay, proffer kindnesse, when they thinke it will not be needed; but if it happen to be accepted, and made use of at any time, then they eyther have some shifts to avoyde it, or else doe it with much unwillingnesse, and grumbling behinde the parties backe.

So those that pretend they love the poore, yet come to them in their behalfe, and nothing shall you get, but what they are forced unto, and hardly that.

So many good Ministers and Christiãs have found small kindnesse in their neede, at the hands of such, as yet in their prosperi-

tie

tie haue profeſt good will, and made great ſhewes of loue to them, they might haue done full ill for all theſe: what loue call you this? Its like Faith without workes, which God will condemne. So to ſpeake well of ſuch and ſuch men, to pitie them, and ſay they are worthy men, and pittie they ſhould want, yet never doe any thing for them. If God ſhould feed them thus, they would ſoone complaine.

4. The fourth thing required in Loue, is, that it muſt be *pure*. It muſt come *from a pure heart*, as St. *Peter* ſpeaks, and be agreeable to the rule of the pure Word of God.

Pure Loue is ſeene in divers things: Firſt, it loues for ſome vertuous & good actions: therefore the loue of the Adulterer and his Mate, of Drunkards and theeues, that be ſworne brothers, is no loue.

To loue a man, becauſe he can

dice well, or sweare deeply, drinke others under-boord, or mocke and deride wittily, or raile bitterly against the servants of God; this is cursed loue: for true Loue rejoyceth not in iniquitie; as we haue heard. A worse note cannot bee, than when one sees one fight cunningly or desperately against GOD, to loue him the better. These be no better than Rebels, and Conspirators against the Majestie of God.

2. Pure Loue is that, which is grounded on Grace and Religion, and on no transitory thing; or in those that haue no grace, we loue them for conscience of Gods commandement, and because of that part of the Image of God that is in them: which condemnes the carnall loue of the most, which loue onely for worldly respects; for strength, beautie, or any inward gift of the minde not sanctified: as wit, skil

in Arts, musicke, play. These are worthy loue, but to loue *onely* for these, is not true and pure Loue; for thus loved the Heathen: worldly mens loue is for such respects, and no other. Yea, even Gods servants fayle this way sometimes, as old *Isaac, that loved Esau for his skill in hunting*, *David* loved *Absolon* for his beautie; and so doth many a man his wife, which doe ill to build loue on so false grounds: for when these fayle, oft the loue goes after.

3. Pure Loue is in respect of the partie himselfe, whom we loue, and for no respect to our selues, or any cõmodity of ours. And such was Gods loue, in giving his Sonne to us miserable sinners; which condemnes the world, who onely loue for selfe-respects: As he is my Vncle, Friend, loues me, or hath done this or that for me, or may doe me a pleasure; therefore I will

make much of him, or for feare he may doe me a shrewd turne: This, if it be shaken out of the clouts, will be found but selfe-loue; wee haue a respect and aime onely to, and at our selues, *Mat.*5.46. Many a man shewes kindnesse, or doth good to some onely, to purchase credit.

The husband loues his wife, because she pleaseth him well; is faire, a good housewife, and for nothing else: this is selfe-loue. All the Papists charitable deeds were all selfe-loue, for they were done with opinion of merit, and so they loued themselues rather than the parties they gaue unto. So is all the loue of worldlings; examine it, and you shall most-what finde it to be selfe-loue; they haue some reach at themselues.

4. Pure Loue is, when we so loue a man, as we loue his soule; and therefore will suffer no euill to rest upon him, but hate the sin in

in him whom hee loues most dearly, and will counsell him to all good, & from all evill. Therefore so to loue our neighbour, as not to tell him of his fault for anging or disquieting of him (if he be such as we may speake to) is *hatred* rather than *loue*, as God saith, *Levit.* 19. 17.

So Parents, that loue their children so well, as they will not nurture, rebuke, correct them; they hate them, they slay them in following their wayes: *He that spares the rod, hates his childe*, Pro. 13. 24. It is as one should be so tender over a childe, as not to suffer the wind to blow upon it; and therefore hold the hand before the mouth of it, but hold so hard, as he strangles the childe: As the Ape that hugs her young so hard, as shee kils it.

Againe, friends perswade a man to doe this or that preferment, that he cannot doe with good conscience: Oh they loue

him, they would faine see him preferred. Wofull loue to the body, to destroy the soule.

A neighbour hath a childe, or cattell strangely handled; one comes in of loue, and perswades him to send to such a cunning man, or good Witch (the worst instrument of the Devill of all) for helpe. Is he a friend, that will doe that that shall vantage one a penny, and ere the yeare come about, hinder him a hundred pound?

So when a good Christian is ready to suffer for a good conscience, and a friend comes and sayes; Oh I pray cast not away your selfe, I wish you well; be not too nice, doe as others doe. Cruell loue is this, to perswade them to saue their bodies, by doing that, whereby they should cast away soule and body for ever: As *Peter* adviseth our Saviour Christ not to goe up to Ierusalem to suffer, but to *favour himselfe*,

himselfe, Matth. 16. 22. which was to dissuade him from doing his Fathers will, and from that, whereby *Peter* himselfe and all mankinde should be saved, and without which they had all beene lost for ever: what loue therefore was this? you may see by the thankes our Saviour Christ gaue him, who bad him get him behinde him Satan; for he *savoured not of the things of God, but of the world.*

5. Next our Loue must be *fervent*. We must loue earnestly, & hotly as we can; and secondly, *constantly*: for in these two things stands fervency. First, for the earnestnesse of our Loue; as wee must stretch it to as many persons, and in as many duties as wecan, to soule, to body, in giving, forgiving, &c. as we haue heard before; so in these we must not be sparing, but in giving, liberall; for *he that sowes sparingly, shall reape sparingly*, 2 Cor. 9. 6.

So in forgiving plenteous, to *seuentie times, &c.* For thus is God to us, in giving for soule, bodie, goods, name, to our selves and ours, day and night, never weary in doing us good, never vpbraiding. In forgiving, how mercifull, in passing by our manifold offences, and that daily? And the rather, because a little loue is soone quencht; therefore we must so loue, as though we meete with many temptations from the parties themselues, or from others, that yet wee suffer it not to be extinguished. And we must *loue fervently*; not doing these duties when wee can well, and haue nothing to let us, but forget our pleasure, profit, ease, &c. to doe our neighbour good. Loue seekes not her owne things. *It is laborious*, 1 Cor. 13. as in the Samaritan, who *set vp the wounded man vpon his horse*, and went on foote himselfe, and left all the money in his purse

for

for his charges, and promised to send more. And as he that rose out of his warme bed, to lend his neighbour loaues. As they that gaue out of their mainse stocke, or sold their lands to relieue the necessities of the Church, *Acts* 2. 44. Aboue and beyond all comparison ten thousand times, was the fervency of the loue of God the Father, when he parted with his owne and onely Sonne out of his bosome, for our Redemption, and of our Lord Jesus Christ, who forsooke the glory of Heaven, and laid downe his life here upon earth, to saue us miserable sinners, and his vtter enemies.

Oh how doth this condemne the cold, yea, frozen loue of the world? And where there is a sparke, yet it is so weake, as the least drop of water will quench it. We will not speake a word in defence of never so good a man or cause, if it will hinder our

ſelues never ſo little, or procure us but a frowne.

How worthily on the contrary did *Ionathan*, who ſpake for *Dauid* to *Saul* his Father, to the danger of his owne life? 1 *Sam.* 20.33. So *Eſter* endangered her life to ſpeake for the Church; *I will goe to the King, If I periſh, I periſh*, Heſt 4. 16.

6. Laſtly, our Loue muſt be *conſtant*; not eaſily broken off, but *continuing to the end*, Heb. 13. 1. *Epheſ.* 4. 3.

Thus is Gods loue to his, *Ioh.* 13. 1. which we muſt imitate. The Deuill will ſeeke to breake it off, and our ſelues (being men) are fraile, and many occaſions will be ready to be offered; therfore we had need with all diligence, to ſtriue to hold & maintaine it alive in our hearts.

How doth this rebuke the inconſtancy of many men, that are wonne, as we ſay, with an apple, and loſt with a nut, that will upon

on every sleight occasion breake friendship? If God should so deale with us, what should become of us? But his loue is constant to his, notwithstanding their daily provocations.

yea, he loues them in adversity, and their low estate; yea, best then, and is neareſt them with his comforts. So it ought to be with us; for then our neighbour hath most need of us, and then our loue will shew it selfe to be most free, and not mercenary. But how contrary is this every where? While they be in prosperitie, they haue many friends, which in their affliction goe aloofe off; as *David* oft complaineth, & *Iob*, to whose very wife his breath was strange in the day of his affliction. *Ruth* did quite contrary, & very commendably, who vowed to her mother-in-law *Naomi*, that nothing but death should separate betweene them.

CHAP.

CHAP. VII.

Whom wee must loue.

NOw followeth, to speake of the persons whom we ought to loue; and they are all men upon the face of the earth, good and bad, without or within the Pale of the Church; our loue must stretch it selfe to any of them: they are our neighbour, whom wee are bidden *to loue as our selues*; as wee may see in the Parable of the *Samaritan*: these we ought to doe good to, if they need, and we be able; and for these we must pray: for though we must not pray for the saluation of all men, because we know it is contrary to the reuealed will of God that all should be saued, yet we ought to pray for euery particular person, that we know or can see, because wee know not (whatsoeuer he be now)

but

but he may belong to God: except we should ever know any that hath sinned against the Holy Ghost; for him indeed wee ought not to pray, as 1 *Iohn* 5. 6. but we are to pray against him, and that God would speedily confound him, and send him to his owne place; and to giue him a bit of bread or drop of water, were a damnable sinne.

We must therefore loue all; our enemies, and all men whatsoever they be, but especially the Saints and People of God. And of these I will speake severally, and in order.

Loue of our enemies.

And first of the loue of our enemies. That we must loue our enemies, is required inclusively in these words of 1 *Iohn* 3. 23. *that yee loue one another*: and in those words that be the summe of the two Tables, *Thou shalt loue thy neighbour as thy selfe*: as may appeare by comparing *Exod.* 23. 4, 5. with *Deut.* 22. 1, 2. He that is called

called in one place thine *enemy*: is called in the other thy *brother or neighbour*. More plainely its required, *Pro.*25. 21. *Matth.*5. 44. But ere we proceed to the proofe of this point, let us see who are the enemies wee must loue, by shewing the kindes of enemies that there be, and withall cleere some Scriptures that seeme to countenance hatred of our enemies. Enemies be publicke or private, Gods enemies or ours. Publicke, be such as oppose and hate the Religion and truth of God, and persecute it in the professors thereof, or are enemies to any good courses and godly proceedings, and so to us for the same. These againe be either curable or incurable: for the curable, such as *Saul* was, who afterward became a *Paul*; wee must hate their sinnes, pray against their devices, but loue their persons. The incurable wee must hate their sinnes directly,

rectly, and their persons indirectly.

Thus we hate the person of the Devill; though he be Gods creature, yet because he hath sinned against the holy Ghost, and is Gods desperate, finall, and incurable adversary, therefore we are bound to hate him. So might, nay ought we to doe, if we knew any man or men to be such: as S. *Paul* did, who 2 *Tim.* 4. prayed against *Alexander*, that *God would reward him according &c.* & the Primitiue Church against *Iulian* the Apostate.

Of these *David* meant, *Psal.* 139. 32. *Doe not I hate them, O Lord, that hate thee? yea I hate &c.* & *Psal.* 109. & 69. 21. to the 29. and in many *Psalmes* he prayes for the *finall and vtter destruction of his enemies*, which is a signe of vtter hatred. But this was not because they were his enemies, but Gods as well; and not that onely, but desperate and irrecoverable

verable ones, which he saw by the spirit of God, being extraordinarily and infallibly informed thereof: whose prayers were but prophecies of the finall destruction of these men, as *Psal.* 63. 9. & 54. 5. But for us, because we haue not the like measure or gift of the spirit, we haue no such warrant to hate or pray directly against any mans person.

Of these also are meant such places, where we are bidden to *rejoyce at wicked mens destruction*, Psal. 52. also *Psal.* 58. 10. We also, though we know not mens finall estate, yet if we see any notorious enemies of the Church, and Gospell, and good men, taken away, may giue God thankes, and in some sense rejoyce, namely, that God hath shewed himselfe carefull of his Church, and hath provided for his glory, the comfort of his people, and passage of goodnesse,

and

and for the terrour of other bad ones; but not to rejoyce as its their destruction: but as wee should pray for them while they liue, so pittie them being cut off, that they haue brought miserie upon themselues.

Object. But an objection or two may be made. Our Saviour Christ tells us, we must *hate father and mother, wife and childe &c. for his Names sake.*

Answ. True, when they stand in opposition against Christ, and would pull us from him, wee must then say, *Get thee behinde me Sathan*, and tread upon them if they stand in our way to hinder us from following Christ. We must hate their counsell, but yet loue their persons, and pray God to open their eyes and turne their hearts.

Object. 2. God bad the *Israelites* kill the *Canaanites*, man, woman, and childe, and spare none.

Answ.

Answ. If God bad them hate them, they had a warrant so to doe; for we must loue our enemies in God and for God, and not against God, and wee must obey his commandement. But God bad them not hate them, but kill them; and so they might doe, and yet wish well to them, and pittie them. The same may be said of all just warres: wee may hate the bad cause of our enemies, overthrow their enterprizes, and slay their persons, and yet pittie them, and pray for their salvation. As the Magistrate also, that puts a malefactour to death for his offence, and to terrifie others by his example, yet *hates* him not, but desires that his bodily punishment may be an occasion to bring him to Repentance, to the saving of his soule; and therefore giues him godly counsell, grants him respit and time, sends Preachers to him to labour with him. So in the other.

And

And thus much of Gods enemies. Besides these, we may haue priuate enemies, that be vpon occasion fallen out with us, that hate and hurt us, and haue done us wrong, and seeke our mischiefe. These our enemies wee must loue: and of these principally, as also of Gods curable enemies, is our speech to be vnderstood in all that followes.

We must loue our enemies: that is, wee must carry a tender affection towards them, as desiring their good, wishing saluation to their soules, and outward prosperitie, so farre as may stand with Gods glory, and their good, rejoycing at their welfare, and grieving at the contrary: and this we must shew forth by all signes and fruits of good vsage every way, which are referred *Mat.* 5. 44. to these three heads; first, *Blesse them*: that is, speake kindly to them and of them: secondly, *Doe good*: that is, be readie

die to helpe and relieue them: and lastly, *Pray for them that hate and persecute you*; even pray to GOD to pardon them, and to turne their hearts. And thus are we to doe to those, that be never so deadly set against us; yea and never so wrongfully. And mark, that in this last cited place, wee are first bidden to *loue them*: the beginning must be in the affection of the heart, that so the other duties required may be performed, and that in a right manner, without which, the one or the other, or both will faile: and then that wee must not say wee loue them onely, but shew it by the fruits. *Rom.* 12. 20. *If thine enemy hunger, feed him, &c. ouercome euill with goodnesse.* Prov. 24. 17. we are forbidden to rejoyce at our enemies fall, eyther into sin or punishment.

Thus *David* put on sackcloth, fasted, and prayed, when his enemies were in affliction. *Elisha* bad

bad the King set bread and water before his enemies, and them that came to take the Prophet, 2 *Kings* 6. So did our Saviour Christ to his Precept (*Math.*5.) joyne his Patterne, not onely not revenging, as St. *Peter* saith, *being reviled, he reviled not againe, being persecuted, he threatned not:* but on the contrary, prayed for them that put him to death; *Father, forgiue them, they know not what they doe.* Thus he spake kindly to *Iudas*, when he betrayed him with a kisse, and called him Friend, *Math.*26.50. Thus *Steven* prayed for his persecutors, even in the act of their stoning of him; *Lord, lay not this sinne to their charge*, Acts 7. at the end.

Now listen to some Reasons, to moue us to this difficult duetie, and the Lord make them powerfull to perswade us thereto.

First, *They be our owne flesh,*

*Isa.*58.

Isa. 58. 7. therefore we are not to hurt them, nor turne away our face from them to doe them good.

Secondly, they haue some part, at least of Gods Image in them, in their soule, being an immortall spirit, in the majesty of their face aboue all creatures, in their authoritie they beare, or age, or gifts, or the like.

Thirdly, our Saviour Christ commands it: *But I say vnto you, Mat.* 5. 44. The Scribes and Pharisees had taught, they should loue their friends and hate their enemies: But our Saviour Christ, the Law-maker, and so the truest Interpreter thereof, the Doctor of his Church, he of whom the Father bad from heaven *heare him, Mat.* 17. 5. who is also our Lord and King; bids us *loue our enemies.*

So that if he may be heard, who is onely to be heard, and if his authoritie and commande-

ment

ment may beare sway with us, that onely ought to command our consciences; then must wee doe so. So that though Scribes and Pharisees say, Loue friends, and hate enemies; though the Devill say so, flesh and bloud say so, and doe so, yet there is another to be heard against all these; *But I say unto you, &c.* Let us therefore listen to his voice.

Fourthly, so shall wee be the children of God, & be like him, *who makes his Sunne to shine, and raine to fall on the just and unjust:* and besides many outward mercies, giues them the Gospell, to call them to repentance; And even loued us when wee were his utter enemies, and when as he might haue glorified himselfe in our condemnation; yet he so loued us, as he gaue his owne deare Sonne to redeeme us; and hath effectually called divers of us to the Faith of his Sonne Jesus Christ, and the hope of eternall

nall life. Oh Loue unspeakeable, to be shewed to enemies! Now what should wee desire, and is our happinesse, but to be like him? Now when we can loue our enemies indeed, it will bee a certaine evidence wee are the children of God: a signe we loue God dearly, when wee can doe this difficult thing for his sake: And a signe of much grace to mortifie the rebellion of our nature, that lusteth to the quite contrary. And wee can haue no marke we are the Lords, except wee can doe this in some measure, and striue after it more and more.

Fiftly, Gods people must doe singular things, such as the world cannot attaine to. Now every Publican, civill person, hypocrite, can loue his friends, and hate his enemies but we must doe more: God hath shewed us singular mercy; therefore we must yeeld him singular obedience, & shew forth

forth the power of his grace that is in us. We must not be singular in conceits, opinions, and courses of our owne deuising; but wee must be singular, in obeying such commandements of God, as the world will not be brought unto: and to reproach us for such singularitie, shewes them to be of this world that doe it.

Sixtly, this hath reward from God, so hath not loving them onely that loue us, which is selfe-loue; we shall haue their loue still its like, and there is the reward we are like to haue: but in loving our enemies, we shall haue a reward, *Prou.* 25. 22. not of merit, but of promise, for our encouragement.

Seventhly, we are commanded, *Matth.* 5. 48. (whence all these reasons are collected) that wee should be perfect, as our heavenly Father is perfect. This is a degree of grace, and profiting in Christs Schoole, to be able to

loue our enemies; which wee muſt ſtriue vnto, in this and the like duties; not contenting our ſelues to heare, reade, come to the Sacrament, which not onely weaklings in grace, but hypocrites can doe, and doe continually, nor yet holding our ſelues ſatisfied with ſome ſmall meaſure of Loue, or other graces, as Faith, Patience, &c. but to ſtriue forward to ſome good degrees of them, and of the fruits of the ſame in our courſe, as occaſion ſerues: of which this loving and doing good to our enemies, are principall ones.

Eighthly, hereby we ſhall, it may be, convert and overcome our enemies to loue the truth; As the patience of the Martyrs, was a meane of the converſion of ſome, who ſuffered ſoone after them. Or at leaſt, it will be a convincing them, and leaving them without excuſe; as *Saul*, by *Davids* innocency, who twice

might

might haue killed him, and did not, was convinced, and cryed out, *Thou art more righteous than I, 1 Sam. 24. 19.*

Ninthly, we shall provide herein well for our owne comfort, both in life and in death; when in all adversities and wrongs by wicked men, our enemies, our hearts can testifie with us, that wee seeke no revenge, that wee can pray for our persecutors. For this argueth much loue to be in us, and that it is fervent, as God commands. As that is a great fire, that warmes not onely them that be neare, but giues heate to them that be farre off: So is this Loue.

Vse 1.

This then first confuteth the Doctrine of the Scribes & Phariſees, of which we haue heard: which is Doctrine and Diuinitie for our turne, and well ſuiting to our nature; but its too pleaſing to nature to be good: nay, its to be abhorred.

2. The Papists also, who little better, teach, that in two cases onely we are bound to helpe our enemies, in the case of extremitie, or of scandall. For other things, to loue them, or pray for them, or doe them good in other cases, its but a counsell our Saviour Christ giues, and no commandement. If men can doe it, its well; but if they cannot, its not required. But this is false; our Saviour Christ speakes in the Imperatiue and commanding Mood, and urgeth it hard, with divers reasons: therefore its not left to our discretion, but flatly required, as in other Scriptures: and here see what is the fruit of their doctrine of doubting, that no man may be assured of Gods loue to him, and of his salvation, and therefore they finde it impossible to loue their enemies, and no marvaile.

3. It rebuketh the contrary natur

nature that is in us, and the practice of the world, which quite against this Precept of loving, praying for, and doing good to our enemies, doe hate them, rejoyce at their fall, envie at any good that comes to them, speake all ill to them, and of them, interrupt all ill against them, requite one evill with another, taunt with taunt, suit with suit, blow with blow, and seeke to doe them all evill. Yea, and men thinke they should be borne with, and not blamed for this: Why, say they, he is mine enemy, and that wrongfully, I never did him hurt, yet he hath raised lies and slanders of me, or thus and thus abused me; What then? what mastery else were it for you to loue him? Oh but this cannot be heard of; whereby it appeares, that most men are carnall, and of the Devill.

They say, they owe them no love; Well, yet you owe God all

loue, you cannot deny, and he hath turned over ſome of the loue you owe to him, to be payed to your enemy, and he will take it as payed to him; and this is but juſt in common dealing among men.

Nay, its a fault too much among many Chriſtians, that ſhew great weakneſſe this way. If they be wronged, Oh how they ſwell, and how farre they will goe in revenge, both by words and deeds, and how long they dare lie herein? whereby they bewray they be more fleſh than ſpirit, as *Paul* ſayd to the *Corinthians*; While theſe things are thus, are yee not carnall, and walke as men? 1 *Cor.* 3. 3.

My Brethren, theſe things ought not ſo to be. This is not the perſwaſion of Gods Spirit. Indeede, the ſpirit that is in us luſteth after envy; but the Scripture teacheth better things: *The wiſedome that is from above*, is, firſt,

first, *pure*, then *peaceable, full of mercy, and good fruits*. Therefore this reuenging course, which is counted wisedome, if it be any, its *earthly*: that is, of the men of this world; *sensuall*, of our owne corrupt lust and desire, and *Deuillish*, he is the author and teacher of it.

Oh that we could be brought to see our sinne every of us in this poynt, and be humbled, that there is such a nature in us, so contrary to the will of GOD, and for our practice, that hath beene so bad, and lets every one of us, especially more forward professours of Religion, from whom better things are expected, lets bewayle heartily, and repent of that that is past: and for time to come, lets labour for greater grace, that when any such occasions be offered us hereafter, we may shew better fruits.

And though wee talke with

our enemy, or debate the matter, keepe passion away, and doe it patiently; yea, or if wee reproue him, if he be worthy, or take the benefit of Law or Magistrate, yet let it be without revenge. Wee are not bound hereby to loue their sinnes, nor their needlesse societie, nor to furnish them with kindnesse, that might make them fitter to doe hurt, nor to relinquish our right, or our good cause; but that we be free from hatred and revenge, yea, and further, *to ouercome their euill with goodnesse*, as God doth, and commandeth.

And first, that we beware of revenge, which is a wicked thing, and that for these Reasons:

First, *Vengeance is the Lords, and he will repay.* Its his office and priuiledge to revenge therefore, is to take the Royaltie out of his hand; as one should put the

the Lord chiefe Iuſtice out of his ſeat, and iudge his cauſe himſelfe. He muſt revenge to whom it belongs, as *Pſal.* 94. 1, 2. therefore the Egyptian ſaid to *Moſes*, when he would haue parted him and the *Iſraelite*, Exod. 2. 14. *Who made thee a Iudge over us?* Noting, that men muſt not avenge without authoritie: therefore our Saviour Chriſt bad *Peter put up his ſword*, when he cut off *Malchus* eare: with a reaſon, Becauſe who ſo avengeth without a calling, ſhall periſh by the ſword.

Wee muſt therefore commit our caſe to God, as our Saviour Chriſt did; for he can alſo doe it moſt wiſely, and moſt righteouſly, 1 *Pet.* 2. 23. we will doe it fooliſhly and partially, as we ſee in daily experience. Leaue it to him, he will not fayle to doe it, and well too.

2. When wee revenge our owne wrongs, wee leaue the

Lord nothing to doe, except it be to turne his wrath from our enemy, on whom we haue beene revenged already, to our ſelues, for our ſinne of revenging, as *Pro.* 24. 17, 18.

3. When we revenge we doe we know not what: we conſider not who ſmote us. Its the Lord, as *Iob* ſaid, *The Lord hath given, and the Lord hath taken*, when the *Chaldeans* had robbed him. *No evill in the Citie*: that is, of punihment, *but the Lord hath done it*, Amos 3. 6. which made *David* ſo quietly beare *Shimei* his railing, becauſe the Lord ſet him on worke ſo to doe for his humbling.

Eſay 10. "Our enemy is but as *Aſſur*, "the Lords rod, to beat us with; "therefore to revenge, is to "wring the rod out of Gods "hand, and breake it, or caſt it "into the fire, which is but an "ungracious childs part. When "God bids us loue our enemies,

"he

"he bids us but kisse the rod, to
"pull down our stomachs, which
"many wise mothers will make
"their young ones doe betimes.
"So also its the Devill in thine
"enemy, that doth thee wrong
"in goods, life, or name, who
"hereby seekes to driue thee to
"revenge, or some other sinne;
"as he did to moue *Iob* to curse
"God, by all the troubles hee
"brought upon him; therefore
"resist the Devill, and not the
"man: for the Devill aimes not
"at thy goods, or name, to hurt
"thee in them, but to draw thee
"to sin, to the hurt of thy soule.
"If thou canst therefore, resist
"Sathan herein, and avoyde the
"sinne he seeks hereby to bring
"thee to commit, thou shalt play
"a wise mans part, and so in
"stead of revenging thy selfe on
"thy enemy, be revenged upon
"Sathan, thy chiefest enemy.
"4. When we revenge, we doe
"our selues ten times more hurt,
"than

"than we doe our enemy: wee
"hurt him a little, it may be, in
"his body, goods, or good name,
"and wound our ſelues deeply
"in our owne ſoules; hit him in
"the skin, and pierce the kall of
"our owne hearts: As the Bee,
"that to ſting another, loſeth
"ſhortly her owne life. Its the
"fooliſheſt thing in the world
"to revenge; but a wiſe part,
"to commit it to God, beſt for
"us, and worſt for our enemy.
"Oh its no dealing with a man
"that cõmits his cauſe to God,
"no ſtanding before him: for
"though *God would part from*
"*his owne*, yet he will not giue
"away his ſervants right. It
"were better for an enemy, that
"the partie that he hates, ſhould
"deviſe all wayes of revenge in
"the world, by himſelfe, and by
"his friends againſt him, than
"that he ſhould put it up quiet-
"ly, and leaue it to God.

And let us not ſtay our ſelues here,

here, in avoyding revenge, but goe forward to loue our enemies, and labour to doe good against evill, as we are commanded, *Rom.* 12. *ult.*

Object. I cannot doe it: for he hath deserved all ill of me; and can I then doe him good?

Answ. And haue not you done so against Almightie God, and yet he doth you good daily?

Object. Its a base part for me, being wronged, disgraced, and abused, not to challenge him, and be avenged of him, if I can, else I shall be counted a cowardly foole, much more if I should doe him good.

Answ. This is but carnall Divinitie, which counts it great courage to turne againe and revenge, which Heathens & Turks can doe, and every Bull and Bore can doe, and that its baseneſle to put up wrongs. But its quite contrary: for its true valour to over-

ouercome our ſelues, and conquer our vnruly luſts and ſinfull paſſions, and to obey the commandement of God. *Pro.* 16. 32. he is more mightie that can rule himſelfe, than he that conquers many others: And that is true baſeneſſe, for a man to be ſo led by his paſſions, as he can beare nothing, no, though God command, and the contrary turne to his owne deſtruction.

Obiect. When you haue ſaid all you can, it is impoſſible.

Anſw. No, its not impoſſible, though a hard thing it is, I grant: and therefore by the way, for ſuch as profeſſe they can beare all indignities done them, and can doe them that doe them, all good, as if there were no ſuch matter, and finde no difficultie in it, (and yet but ordinary perſons neither) for my part, I doe not beleeue them, and I doubt, they do but deceiue themſelues. If it were not hard to be done,

it were not so worthy of a Christian. Its therefore a yoke, but easie; a burthen, but light to the spirituall man, that is well assured of the loue of God to him, and of the forgiuenesse of many sinnes. But to the carnall man, I grant, its wholly impossible.

Lets labour therefore for this Faith and Assurance of forgiuenesse, whereby we may be enabled to doe this difficult worke.

Now to draw to an end of this point of Loue to our enemies, let us, I beseech you, be perswaded seriously to weigh the reasons that haue been vsed to moue to this dutie, and let us suffer our selues to bee ouercome of them.

Its the most noble and heroicall dutie, and truely worthy of a Christian man: hereby we shall proue our selues to be the children of God, and do like to him; which ought to be our greatest ambition.

Hereby

Hereby wee shall shew our selues to haue profited well in the Schoole of Christ, and that we haue not learned to doe that every body can doe, but to doe some singular thing; for so may God expect of us, after all this cost of his Word bestowed upon us, and that we are growne past children and weaklings, on towards perfection, even to doe difficult duties, and such as are most contrary to our rebellious nature. The Lord perswade our hearts to conceiue well of, to beleeue, and obey this point.

Me thinkes, while I am speaking of these reasons, the heart somewhat yeelds to this dutie, and there seemes as if one should haue some power to doe it: and I am perswaded, that there be divers, that at the hearing and reading of these things, if they were tryed now they be hote, could be able to doe something this way.

But

But let them sinke downe so deepe into our hearts, as they may abide with us, that if hereafter occasion shall be offered, we may be able to shew forth the force and fruit thereof. We must looke to meet with wrongs and enemies; therefore lets learne to take out this lesson before-hand.

Oh that wee could but learne this one point at this time! how happily should wee haue spent our time? Hereby we shall honour our profession, convert or convince our adversaries, and provide much comfort to our owne soules: As that worthy Master *Greenham*, a man subject to many slanderous reports, that yet would say, these two things comforted him: First, that he found his heart not ill, but well affected to his brethren: Secondly, that when he was alone, he could humble himselfe to God, and pray him to forgiue him, that raised them up. Lets

Lets labour hereunto: what elſe doe wee hearing ſo many Sermons continually, if wee meane not to ſhew forth the power thereof?

CHAP. VIII.

Of Loue to all Men.

NExt unto our Enemies, whom muſt we loue more? Wee muſt loue all other men. Not onely our kindred, friends, acquaintance, our neighbours of the ſame Towne, Countrey, or Nation, but even all that dwell upon the face of the earth, high, low, rich, poore, men, women, young, old, bond, free, without or within the Church, that eyther are or ever may be the people of God. True, our loue muſt begin at thoſe that be neereſt us, and muſt be moſt to thoſe within the Church, eſpecially to the houſhold

houſhold of Faith; but it muſt ſtretch it ſelfe farre, and wide, and ouer all, and we muſt doe all duties of Loue to them, as occaſion ſhall be offered, and we be able. For whoſoeuer hath or ſhall haue need of our helpe, he is our neighbour, whom we are bound to loue, becauſe God hath commanded it, and hee is our owne fleſh. Our prayers, as a maine dutie of loue, muſt reach at one time or other to all, and doe them what other good we can. We muſt pray for the poore Pagans, that God would ſend his light and truth amongſt them, that they in time may be brought into the boſome of the Church, and the ſheepfold of Chriſt Jeſus.

For the Lords ancient people the *Iewes*, that he would be pleaſed to make thoſe dry bones to liue, and to take the vaile of vnbeliefe from off their hearts, that they may at laſt come to embrace

brace and beleeue in the Lord Ieſus Chriſt, to their eternall ſalvation. And that God would in mercie bring in the fulneſſe of the Gentiles, and to that end that he would haſten the ruine of Antichriſts Kingdome, that thoſe Nations that haue long lyen under the bondage of that man of ſinne, and in the darkneſſe of ſuperſtition & Idolatry, may be ſet at libertie, and haue the light of the glorious Goſpell to ſhine among them, to teach them to know and worſhip the true God aright, and to beleeue in Jeſus Chriſt, which is life eternall.

And for thoſe within the Church, wee ought to pray to God to continue his mercie towards them, and to giue them grace to walke worthy thereof. And for thoſe that be falne into their enemies hands, and be in great diſtreſſe every way, wee ought to ſend up continuall fervent prayers and ſtrong cryes,

out of the bowels of compaſſion towards their miſeries, unto Almighty God the Father and protector of his Church, that though he hath puniſhed them for their ſinnes as pleaſed him, yet that he would in judgement remember mercie, and humble their hearts under his heavie hand, pardon their ſinnes, and reſtore their former liberties to them againe. Yea and as their bodily neceſſities ſhall be truely made knowne to us, we ſhould be readie to reach out our hand to the reliefe thereof.

Ob. If any will ſay, They be ſtrangers to me, what haue I to doe with them?

Anſw. Let ſuch a one know, that yet Gods Image, nor his expreſſe commandement ought not to be ſtrange unto us, but ought to provoke us to this dutie. Yea they that be never ſo ignorant, profane, ungodly, whether rich or poore, we muſt wiſh well unto

to them, and seeke their good: for as we must not hate the vices for the persons sake, so neither the person for the vices sake. Our loue towards them, may be a meanes to winne them to God.

Vse. But alas, how few be there that thinke any such thing required of them? and therefore no marvell though no conscience be made of the performance thereof: for even in those things that they know to be the will of GOD and their duties, yet few will be brought to the obedience of them. Who so pitties the miserable state of those that know not God, nor haue any meanes of salvation, but be out of the pale of the Church; as to pray earnestly to God, that he would in mercie visit them in his due time? Alas, multitudes pray not for their owne selues and families, their neighbours and Nation; and therefore no mar-

marvell they looke not ſo farre.

But, me thinkes, that fearfull Prayer the Church maketh againſt ſuch, *Pſalme* 79. 6. ſhould ſtrike feare into them, to moue them to ſeeke to avoyde the dint and danger of it.

How few lay to heart the long and ſore afflictions, nay, the wofull deſolations of our brethren in the *Palatinate*, *Bohemia*, and places adjoyning; and therefore powre out compaſſionate repenting and fervent prayers to God for them? We heare of their unſpeakeable miſeries, but are not affected with them, either to profit by their harmes unto ſound repentance our ſelues, or to put to our helping hand, by our inſtant prayers to ſeeke their deliverance. Wee talke much of them, and would faine ſee an end of their troubles, and a returne of things, but few be thoſe that doe pray for them, and that ſo ſeldome, and ſo coldly, as we can

can haue as little comfort, as they haue hitherto found benefit: for what fruit can be expected from prayers, not joyned with true repentance? for God heares no sinners; and let him that cals upon the Name of the LORD (and lookes to be heard) depart from iniquitie.

I doubt not but some there are, that doe compassionately and feelingly wrestle with God for them, from time to time, yea, doe afflict their soules to obtaine mercy for them, whose prayers are assuredly not shut out, or forgotten before God, but shall in due time haue blessed effect; but these, I doubt, are but a very few.

And for other duties of Loue, no marvell, if (as occasion serues) they bee coldly performed to those that be further off, when we are found so faulty towards those wee daily converse with. What extreme failing in the duties

ties of forgiving wrongs, and doing good to soules and bodies of those we haue to doe with? Of which we haue spoken already upon one or two seuerall occasions; therefore I now speake no more thereof: onely I pray God to giue us this true Loue, that may reach out it selfe to all men, as occasion is, or shall be offered.

CHAP. IX.

Of Loue to the Saints.

NOw I come to the Loue we owe to the Saints and true people of God; and these are to be loued in the greatest degree of all other men, and to be had in high price and account, *Gal.* 6. 10 *Psal.* 15. 4.

Thus did *Dauid*, Psal. 16. 3. *All his delight was in the Saints.* Psal. 119. 63. *He was their com-*

panion; Psal. 101. *He would haue such to attend upon him*, and such onely as neare as he could. So *Cornelius*, Act. 10. 7. *had a Souldier that feared God*, that was at his hand.

1. Reasons of this are: First, the Image of God is most clearely seene in them: we are to reverence and loue the least part of it, whereſoever wee ſee it, even in wicked men; how much more then, the brightneſſe of it, which ſtands in the graces of the Spirit, wiſedome, holineſſe, and righteouſneſſe, wherein they moſt lively reſemble their Maker? And the more of this we ſee, the more we ought to loue, in children, friends, neighbours, or whomſoever. This is to bee eſteemed farre aboue wit, beautie, ſtrength, wealth, activitie, or any gift of Nature or Art; theſe be toyes to grace: *Favour is deceitfull, and beautie vanitie*, but one *that feares God*, he or ſhe,

ſhe, *ſhall be prayſed.* Therefore herein *Rebecca* was wiſer than *Iſaac*, who loved *Iacob* for his grace, more than *Eſau* for his skill in hunting.

Secondly, God loues them beſt; therefore ſo ſhould we. As whom the King favours, all doe honour. Theſe be his ſecret ones, precious in his account, as the apple of his eye; he hath rebuked Kings for their ſakes.

When he drowned all the world, he preſerved his little number: As *Lot* in *Sodoms* deſtruction. Yea, if there had but ten righteous perſons bin found in fiue Cities, they had all beene ſaved from the burning. Theſe *he marked in Ieruſalem from the common deſtructiõ*, Ezek. 9. *Theſe he ſealed*, Revel. 7. to be preſerved from the plagues bodily and ſpirituall, that ſhould come upon the world. He makes more account of one righteous one, than of a thouſand other, *Iſa.* 43.

3. 4. As he did, when to make way for his people the *Iewes* into *Canaan*, he gaue seven mightie Nations to the sword.

Thirdly, they be more excellent than any other, *Prov.* 12. 26. *The righteous is more excellent than his neighbour*: meaning, that is not righteous, but wicked. More excellent in this life, at his death, and in the day of judgement. These are written in the Booke of Life, be washt white in the bloud of the Lambe, clothed with his Righteousnesse, a richer robe than ever *Salomon* wore on his backe: adorned with the precious Jewels of Gods sanctifying graces, attended by the Angels, borne from aboue, the children of GOD, members of Christ, temples of the Holy Ghost, heires of all things here, and shall at death, and after the day of Judgement, be inheritors of the Kingdome of heaven, prepared for them before

fore the beginning of the world. And for the wicked, we may say as *Psal.* 1. 4. *It is not so with them.* And therefore good reason these should be best beloved.

4. Lastly, they be most vse-full, and can doe us most good, by their counsell, example, prayers, when wee be present with them, yea, absent from them: *Hee that walkes with the wise, shall be the wiser*; much good may we learne, and comfort may wee get, by conversing with them that be truely godly. Pro. 13. 20

For their sake the world continues; if the number of the Elect were fulfilled, the wicked should no longer rout here, but come to Judgement, and be sent to their owne place.

For their sake, and at their prayers, many plagues are kept from the Land; as at *Moses* prayers they were from the *Israelites*: Many judgements entred, haue beene removed, as Plague

and Peſtilence, and unſeaſonable times; yea, finall deſolation prevented: and had it not beene for a few, we might haue looked to haue beene *as Sodome, and as Gomorrha.* All fare the better for the Righteous ſake; as all that were in the ſhip with *Paul, had their liues giuen them, and were preſerued from drowning for his ſake,* Acts 27.

Vſe 1. This then ſerues to reproue the folly of carnall people, that ſo dote upon wealth & honour, and things of this world, as if they that had them were the happie men; Oh they bee made, they cannot doe amiſſe. And theſe, in their language, are uſually called the beſt men in the Towne, & theſe they crouch to and admire, when grace and the feare of God in any is little regarded; eſteeming the ſeruants of GOD without wealth (how gracious ſoever) but poore ſnakes.

But,

But, Oh folly and madneſſe to worſhip the *Golden Calfe*! ſo highly to eſteeme men for red and white earth, gifts of Gods left hand, giuen euen to his enemies, things tranſitory and ſoone fading, and that cannot keepe their owners from the damnation of hell; and not to eſteeme of the precious graces of Gods Spirit, giuen from aboue onely to his Elect, and which doe abide vnto everlaſting life.

Eliſha, that worthy Prophet of the Lord, was of another minde, who, but for the goodneſſe that was in King *Iehoſhaphat*, would not haue once looked towards *Iehoram*, that wicked King of *Iſrael*, 2 King. 3. 14. which folly, of preferring wealth aboue grace, the Apoſtle St. *Iames* rebuketh, *Cap.* 2. 1, 2. *&c.*

Secondly, this rebuketh ſuch as make account of all alike, eſpecially, if they be any thing ciuill;

vill; one as welcome to them as another, as much commended in life and at death: like as well of the civill, as of them that bee truely religious, shew as much countenance, yeeld as much helpe to one as to the other. If they haue any thing to giue, they put no difference between the poor, good, or bad.

These are justly to be suspected, and to be thought to be neither Fish nor Flesh; for where true grace is, their eyes be annointed, that they can see a difference between men, and grace will draw to grace, and as discerne it, so embrace it: for though wee challenge no such gift, as some that say, If they talke but halfe an houre with a man, they will know whether he be the childe of God or not; yet, I say, God giues grace to discerne grace where it is, from bare civilitie, at least by conversing with them, and to preferre one infinitely

infinitely before the other.

Many will commend a meere civill man, in whom its easie to discerne, that there is not one dramme of pietie or true grace, to be as honest a man as need to be, and thinke and speake as well of him, as of a true good Christian; but this is a very dangerous signe, that there is no more but civill honesty in themselues.

Thirdly, this reproveth a more fearefull sinne yet, and yet the common practice of some, that in stead of loving the godly best of all persons, they can worst away with them. They could loue such a kinsman, tenant, servant, &c. but that he is (as they call them) a Puritan, and they cannot abide these precise fellowes. Nay, they haue loved such and such a one, till it please God to convert him, and ever since they could never abide him: As the chiefe Priests dealt by *Saul*, after he was converted, and became a

Paul. Why? he was the same man that he was, onely he was better now: So its with the other that I spake of; which is a plaine argument, that they hate them for their goodnesse, as *Dauid* complaines, *Psalm.* 38 20. *Though they pretend they hate them for this or that fault, yet that is not so; for they loue those that liue in greater faults, and themselues liue in farre greater, than they can possibly charge them withall: The truth is, its because they are better than themselues, and dare not bee companions with them in evill, 1 *Pet.* 4.4. therefore the openly prophane hate them: They hate them, because they flie a higher pitch, than they are willing to put themselues to the paines to attaine to, and so they count they discredit them, who, but for these precise ones, should be counted the best, and as good as one would desire.

* My meaning is only to reproue those, who, upō sincere and devout Christians such as mak most conscience of their waies, & are truly zealous in Gods service; fasten the odious name of *Puritan*, and cannot abide them.

Besides,

Beſides, theſe tell them, that their fruitleſſe profeſſion of Religion will not ſerue to bring them to Heaven; and therefore urge them to look further, which they are not willing to doe; and this makes them wiſh they were all out of the way: for they onely trouble the world, they ſhould be quiet but for them. And thus our Saviour Chriſt and the Goſpell bring variance, not into the ſame Towne where before all went hand in hand to ſinne, but into the ſame Family; becauſe ſome will receiue the Goſpell and the power of it, ſome others will not: therefore they are now at oddes, they were all one before in evill.

This ſinne hath moſt fearfully over-ſpread this Nation, ſo that its more ſafe from the hatred and ill tongues of moſt, to be any thing, rather than to be zealous and godly. A fearfull thing. Every man loues a couragious Souldier,

dier, a diligent and resolute ser-
uant for his Master, a man for-
ward in his businesse; onely for-
wardnesse and zeale for God and
in Religion, that cannot be en-
dured. These be they that be the
troublers, and a burthen to the
places where they be, and so to
the Land, and be railed on as the
vilest persons, when as yet these
are perhaps upon their knees,
pleading with God for the Na-
tion, when multitudes are swil-
ling, and swearing, and provo-
king GODS wrath against it;
therefore wee haue small cause
to be weary of them: the Land,
no doubt, fares the better for
them every day.

Is this the fruit of aboue three-
score yeares peace and plenty of
the Gospell; wherein it had been
meet we had all beene such as I
meane: that is, zealous and true
hearted Christians, that now
those few that labour to shew
forth the power of true godli-
nesse,

neſſe, in an vniuerſall obedience to the Word they profeſſe, that theſe ſhould be had in deriſion, and be a wonder in Iſrael? As ſure as we liue, if all in this Land ſerued God, as it is to be feared, ſome doe, in an idle and meere ceremonious cóming to Church, hearing of Sermons, and receiuing the Sacrament, and yet liue as they liſt, and keepe their luſts ſtill, and the ſinnes they haue a mind to; God would ſoone eaſe himſelfe of us, and vomit vp ſuch a luke-warme Nation: for how odious is this to God, to haue people draw neare to him with their lips, when their hearts are diuided from him, and runne after their ſinnes: to heare his Word, and hate to be reformed, or to mend a little in what they liſt, and no further than they pleaſe, to call vpon God, and yet depart not from euill, in receiuing the Lords Supper, to profeſſe Faith in Chriſt, and obedi-

ence

ence to all Gods Commandements, and in their liues to shew the cleane contrary every day? what is this but to prouoke God against us, and to deceiue our owne soules?

And as for those particular persons that are haters of Gods true seruants, they are no such themselues, and their state is fearefull. For they are not led by the spirit that *David* and *Cornelius* was, and which I pray God I may ever be. They be no true Members of the Church here, nor shall be heires of Gods Kingdome hereafter, as *Psal.* 15. 4. None of Christs Disciples, who are *knowne by loving their Brethren*, Joh. 13. 35. nor are translated from death to life, 1 *Ioh.* 3. 14. but remaine under death to this houre: *Nor haue any loue to God in them*, 1 Joh. 5. 1. for if they *loued him that begetteth, they would loue those that are begotten of him.*

But

But they are of the ſeed of the Serpent, bearing enmitie againſt the ſeed of the Woman, againſt Chriſt in his members; of *Cams* linage, of the broode of *Iſmael*, worſe than *Balaam*, *Numb.* 23. that ſaid, *How ſhall I curſe, where God hath not curſed? or deteſt where God hath not deteſted?* are led by Sathan, who is an *accuſer of the Brethren*, Revel. 12. 10. who provide wofully for themſelues: for God ſaid to *Abraham*, and ſo to all that be of the ſeed of *Abraham* by true faith, *I will bleſſe them that bleſſe thee, and curſe them that curſe thee.*

Their ill will is indeed againſt Chriſt, and reacheth to him; as he ſaid from Heaven to *Saul*, *Why perſecuteſt thou me?* and, *Its hard kicking againſt the prickes.* Looke throughout all the Scriptures, and you ſhall ſee, that fearfull judgements haue overtaken the haters, and purſuers, or oppoſers of the true ſeruants of God.

Later

Later Hiſtories of the Church, and our owne daily experience affords abundance of very true, ſenſible, and fearfull examples in this kinde. And if at the day of iudgement, they that haue done them no good ſhall be ſet on the left hand, and heare this dolefull ſentence, *Goe ye curſed, &c.* then what ſhall become of them that haue hated them, and done them hurt? Let every one therefore that hath beene guiltie in this thing, repent deeply of it, as there is cauſe, and ſo ſhake off this blacke and fearfull Marke, elſe the time will come, when they ſhall wiſh, & would thinke themſelues happie, to be ſhadowed under their wing whom now they hate; when they ſhall ſee them received, & themſelues refuſed.

Yet here let me put in this by the way, that I account not thoſe for the enemies to Gods people, who ſometimes blame them for ſome-

ſomewhat they ſee amiſſe in them, for what greater loue is there then this? if ſo be that they yet loue the good they ſee in them; yea though as caſe may require, they rebuke them ſharply: Some Chriſtians that are either certainly godly, or at leaſt giue very good hopes; nay ſome of them without queſtion good, and yet are worthy much blame. Some zealous Profeſſors there are, which yet are not ſo diligent in their callings as they ought to be. Some not ſo carefull to keepe out of debt, or not to pay their debts, but hang on every buſh, and breake promiſes ſhamefully, to the juſt opening the mouthes of the wicked. Some be raſh and indiſcreete, given to cenſure too deeply. Some ſpend all their zeale in crying out againſt Ceremonies, and neglect matters more belonging to edifying themſelues and others. Some forſake their owne Miniſters

sters when they preach, very uncharitably and indiscreetly. Some separate themselues from the Church, and our Ministrie & Societie altogether: of which some haue not proued such at the long runne, as the beginning gaue some hope of, though some from the beginning gaue just cause of suspition, that they would not proue sound. Now if a Minister, or any Christian shall shew his dislike of such courses in generall, or rebuke any particular person for any of them, he is not to be ill thought of for so doing, while he loues them for those graces that hee seeth to be in them, nor to be reputed an hater of *Gods seruants*.

Fourthly, there are diuers sorts of them that be no open enemies to Gods children, that yet will be found no other, when God shall come to Judgement, and therefore here to be discouered and reproued. They be not

not with them; therefore they be againſt them. They can ſit and heare them unjuſtly evill ſpoken of, and yet be never grieved, nor once open their mouths in their behalfe. That pry into their lines, and if they can ſpy a hole in their coate, they reproach them by it, and tell it from one to another, and that with no griefe. Can caſt out a ſcoffe againſt them: That care not for their company. Delight rather in thoſe that ſpend the time in telling Newes or Tales, of this or that body: with theſe they can ſit long; but for other that will hold to any godly ſpeech, they take no pleaſure in them: They make matches with ſuch rather than with thoſe; invite them, and loue their company to chooſe. Theſe be lukewarme Chriſtians, Neuters, neyther the one, nor the other, of both ſides, of every ſide: but God can ſee them to be Enemies, and will ſet them on

on his left hand; when it will not ſerue them to pleade, that they never hated them, or oppoſed them. Let men looke well to this Point: for there be many that thinke well of themſelues, for good Chriſtians, that yet will be found of this number: But as they can haue no ſound peace to their Conſciences, ſo ſhall they never haue good name in the Church of God, till it be otherwiſe.

Fiftly and laſtly, let this be a Conſolation to all thoſe whoſe hearts doe beare witneſſe, and their practice bewray that they truely loue the Saints; they can haue no better ſigne of the grace of GOD, or that they be true Members of the Church here, and ſhall be inheritors of glory hereafter; that they loue God, be Chriſts Diſciples, and be tranſlated from death to life. Alwayes provided, that you deceiue not your ſelues in this point,

point, as no doubt divers doe. To thinke, that becauſe you loue ſome one or two choice ones, that you are a lover of GODS people, though you neglect all the reſt: which is not ſo; for who ſoever loues any in truth, loues the grace of God in whomſoever he ſees it, rich or poore, high or low. Or becauſe you loue ſome that be of your Kinne, or for ſome outward good qualification they haue, or ſome common gift of learning, eloquence, or becauſe they be rich, or be ſuch as haue don you ſome pleaſure, or may doe: for if your loue be ſet upon Gods ſervants for ſuch by-reſpects, this is not the true Loue of the Saints: But if you loue them ſimply for the work of Gods ſanctifying grace that you ſee or heare to be in them, though you never ſaw thē, nor never ſhall, yet for the grace of GOD your heart is knit to them, as *Ionathans* to *David*: or if you

you know and liue neare them, though they never did you any ſpeciall good turn, or be nothing to you outwardly & in the fleſh, nay, though any ſuch haue reproved you of ſome fault they haue ſeene in you, yet you loue them for the Image of God that ſhines in them: yea though you ſee, heare, or know ſome imperfections in them, and things worthy blame, yet ſeeing ſignes of ſinceritie you loue them notwithſtanding, are glad when they doe well, and grieve at the contrary: this is good.

Examine your ſelues by theſe things; if you be taken tardy, then deceiue your ſelues no longer: If your heart witneſſe on your ſide by theſe tryals, then be comforted, & labour to encreaſe in this grace, that ſo your evidence may be ſtrong: And the rather, becauſe this hath kept many from ſinking in time of Temptation, when all other evidences

dences haue beene to ſeeke. Thus much of the loue that all ought to beare to the People of God.

CHAP. X.

How true Chriſtians ſhould loue each other.

NOw I will adde yet one thing more, and that is; How true Chriſtians ſhould loue and carry themſelues towards each other. They ought to loue one another moſt entirely, and more than they doe, or can loue the common ſort. They muſt loue them as fellow-members of the ſame myſticall bodie whereof Chriſt is the head. Now how doe the members of the naturall body loue, ſtick together, and ſeeke the good of each other, defend and tender one another, rejoyce in each o-

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thers well-fare, and grieue at the contrary? so ought the members of the spirituall body much more, if it were possible. Wee cannot loue all thus; for all are not fellow-members in this body of Christ.

Secondly, they must *loue as brethren*: therefore the loue that is to be betweene them is called *Brotherly kindnesse*, 2 Pet. 1. 7. Therefore though some scoffing *Ismaels* deride this name, and say, Oh you be of the Brethren: yet wee are not to be ashamed of this name, seeing GOD so speakes.

Gods Children be brothers and sisters; they haue the same Father, which is God, the same Mother, the Church, begotten by the same immortall seed, the Word of GOD, nourisht with the same milke, and meat of the same Word & holy Sacraments, heires of the same Inheritance in Heaven by Christ Jesus. A bet-

ter

ter Brother-hood than that of nature, as much as the ſpirit is better than the fleſh: Yea, and a more laſting Brother-hood; that will laſt when this is vaniſht away; which laſteth onely for this fraile life of ours, but the other abideth for ever. Therefore our Saviour Chriſt ſaid, *Who is my Mother, and who are my Brethren?* Naturall Brethren ought to loue dearely, how much more we that are of a better kindred?

Its very pleaſing to God our Father, and to the Church our Mother, that all their children ſhould *liue in loue*, as *Pſal.* 133. 1. and a joy to all the brothers and ſiſters; As it is a joy to any earthly Parents to haue their children loue well together: and the contrary is very grievous, and they will mourn to each other, There be two Boyes can never agree, two Girles that loue not one another; what will they do when weare gone?

Now to loue as Brethren, is this; To haue Brotherly affections each to other inwardly, and to declare the same outwardly by brotherly actions. For the first, we are bidden, *Rom.* 12. *Be affectioned to loue one another*; as to weepe with them that weep, to haue compassion of their miseries, as *Heb.* 13. 3. As the *Samaritan* had compassion on the man that fell among Theeues. And our Saviour Christ had cõpassion on the spirituall miserie of the People, *Mat.* 9. 36. Saint *Paul* was affected with the miseries of the *Iewes*, and tooke them deeply to heart, *Rom.* 9. 1, 2, 3. So *Nehemiah*, hearing of the distresse of the Church of the *Iewes* at *Ierusalem*, though hee were well himselfe, yet he so mourned for them as it was seene in his face. The contrary is blamed, *Amos* 6. *No man is sorry for the affliction of Ioseph.*

So to *rejoyce with them that rejoyce*,

ioyce, as *Luk.* 1. 58. yea, though it were ill with our selues. As *Paul* in prison, yet rejoyced to heare of the welfare of the Churches. These brotherly affections be so necessary, as all brotherly actions not proceeding from these, are in no account with GOD; As a man may *giue all his goods to the poore, and haue no loue*, and so be but a tinckling Cimball, 1 *Cor.* 13. As if a man should giue that he might merit thereby, or to purchase credit, or for companies sake, or with upbraiding, and from no compassion of the poore mans misery, it would neither please God, nor profit him that doth it.

So to admonish one (which is a speciall dutie of Loue) but if done with twitting and reproaching, as glad they haue some matter against him, it hath lost his grace and reward with God.

And herein, the poore may shew as much loue to their fel-

low-brethren as the rich; which may comfort them which are ready to be discouraged, and thinke they are unhappie, and haue nothing to shew any loue in; Yes, you may be as plentifull in brotherly affections, as any other.

Now for brotherly actions, they must be adjoyned to shew the truth of the affections; they be counterfeit, if not thus approved, as 1 *Iohn* 3. 17. like those speeches, *Iam.* 2. 15, 16.

Brotherly actions be to the soule and body, as need is. To the bodily necessities of our fellow-brethren in ordinary wants, we must giue of our superfluitie; in extraordinary calamities, of our maine substance: And to thinke it honour enough, that GOD makes us givers to them, that be as deare to him as our selues, and shall be inheritors of the same glory with us, though we aboūd now, & they be suffered to want.

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So to the ſoule in admonition, exhortation, conſolation, and prayer, which are the principall and moſt profitable fruits of our loue one to another. And all theſe ought to be performed purely, fervently, and conſtantly, as we heard in handling the properties of Loue.

But Beloved, if we come to looke for theſe things among Chriſtians, they will all be found very much wanting, both brotherly affections, and brotherly actions, and thoſe that be, oft not pure, but with looking at our ſelues, not fervent, but faint and few, not conſtant, but ſhort and brittle, broken off by affliction, eſpecially, if it continue, when yet there is moſt neede: for *a brother is borne for adverſitie.*

Many Chriſtians will be kinde to another in the beginning of their affliction, and for a little while; but if it be long, then

most faile him, and their loue is spent as it were. Or otherwise, their loue is broken off by some vnkindnesse, and not readily sodered againe so strong as it was afore.

There is much strangenesse between Christians; they care not one for another almost: they see each other at Church, but not all the weeke after. Peace hath made Christians proud and careless; every man can subsist by himselfe, and hath no neede of his brother: we may justly feare, God will send us troubles, to make us glad one of another.

But there is vse enough one of another even now, if we had eyes to see it, to helpe, encourage, comfort, and confirme each other in our holy profession and Christian course, against the manifold discouragements and temptations wee are subject to meet with; and to whet on, and set an edge one upon another, that

that grow so dull; to lay our brands together, that wee may catch some heate from one another; to minde one another of such changes as may come, and so of our last end, to prepare for them in time.

Stronger Christians, and of better gifts, looke so hoverly on the weake; so the rich upon the poor; Fie upon it, are they not your brethren? doe you not know them, because of their russet or leather coate? he hath as much grace, may be, more than you, and shall haue (it may be) a better place in Heaven than you; and doe you esteeme so meanly of him? Its counted pride, when any will not know their poore kindred; know Jesus Christ and the grace of God in them, and disdaine not their company, though your inferiours, seeing, as you may comfort & refresh them by your loue, so you may receiue much benefit from them againe.

Christians should meet together, not to feasting onely as the world, but sometimes to build up one another by holy conference, and this will encrease loue greatly: for when wee see the grace of GOD one in another, and get good one by another, our loue is hereby greatly furthered.

Another fault too much among many Christians, is, as want of bowels of tender compassion towards our brethren in distresse, so there is not that forwardnesse and freenesse to relieue their necessities.

First, for their bodily wants there is too much straitnesse oftimes; whereas if we did consider, that they are not onely our owne flesh (as the common sort are) but our fellow-members, fellow-brethren, and such as whom God might haue made us takers from them, and them givers to us, it would enlarge

our

our heart and our hand towards them. Well, what we doe for them, is not to fellow-members and fellow-brethren onely, but to Christ Jesus himselfe; and it shall be so counted for at the last and great day. Its not so much theirs to whom we giue it, as its our owne, and furthers our reckoning: As the seed is not the grounds so much, as the owners that sowes it, and for his benefit. It will be all reckoned ours at the great payment day, even to a cup of cold water: and we shall see he hath not forgotten any worke of our loue, but hath kept just bookes and true accounts, and will then say to us, *Come yee blessed of my Father, inherit, &c.* For I was oft, in my members, in a poore condition, and yee ministred unto me; now receiue a thousand-fold, even that Kingdome that was prepared for you from the beginning of the world.

And for relieving their ſpirituall wants, there is oft too much want of compaſſion and care. How farre may a Chriſtian goe out of his way, ere another, with the ſpirit of meekneſſe, will ſtep in by a wholeſome admonition, to ſtop him in his courſe? The heavie not comforted with a word in ſeaſon, nor the fainting encouraged, but every man minding his owne matters, as though wee were ſtrangers, and GOD had given us no charge one of another.

Nay, there is yet a greater fault to be found among many Chriſtians, that theſe two that I haue ſpoken of, and that is this, That ſundry of them can take leaue to fall out, and contend with each other, and that very deeply: ſometimes for words, ſometimes for ſmall matters of the world; yea, and ſome when they be out, cannot find the way in againe, nor are they aſhamed of

of that they haue done, but can lie and continue in it, month after month. Is this the behaviour of fellow-members? thinke we our Head Christ will endure or beare it, to haue his body thus rent one member from another? nay, one would thinke, is this possible: What doe you thinke of your selfe, that you are a true member of Christ by Faith? Well, and what doe you thinke of him, that you are thus rent and divided from? I dare not but thinke (you will say) but he belongs to GOD. And doe you thinke then, that the member of Christ should eyther thus deale, or thus be dealt withall, and that by his fellow-member? He that should see one member in a mans naturall body, offering hurt and violence to another, would hee not thinke the man were mad? What shall wee say then, when Christians can so eagerly pursue each other in words and deeds

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(as too oft is seene) shall we say they be in their right minde? but rather, that the spirit of pride, or covetousnesse, or some such humour, hath intoxicated their brains. This will cost them deare, or ever they can make their peace with God and their conscience; and they must fall out as deeply with themselues for their folly, and with indignation take a holy revenge of themselues, that they may feare ever to doe the like againe.

Is this the behaviour of brothers and sisters, to flie in one anothers face, to liue at such oddes, as that all the Parish takes notice of it? If naturall brethren should doe so, all men would cry shame of it. Doth our father like this, thinke you? our mother, and fellow-brethren round about, that see or heare of it, doe you thinke this goes not to their hearts? And thinke you, you doe not open the mouthes of *Ca-*

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naanites and *Perizzites* that are every where, and heare of it? Thinke we good, to giue them such iust matter to speake evill of us, and of our holy profession for it? Our father *Abraham* could say to his inferior *Lot*, *Let there be no strife betweene me and thee: for wee are brethren.* A body would thinke that the name *Brother*, should either prevent all strife, or at least quickly breake the necke of it.

Though good Christians, may out of brittlenesse of nature, fall out on the sudden, yet, me thinks grace should enforce them to recall themselues, and yeeld to each other, and come in, though they were of never such a proud and stout stomach naturally. Else may they not suspect themselues to be bastards, rather than right bred brothers? to be wooden legges, and no living members? at least they haue got the numb palsey, for which they had

had need to seeke speedy remedie.

Let us, I beseech you, so many of us as haue beene faultie in any of these three things, see how ill they haue becommed us, be ashamed and humbled for them, and amend, that wee may haue sound argument, that we are true members of Christs body, and liuely and feeling ones.

Thinke like brethren, speake as brethren, both to face and behinde their backes, and doe like brethrē, so shall we glorifie God our Father, credit and comfort the Church our Mother, and our fellow-brethren, and stop the mouths of Papists, Atheists, prophane ones, meere ciuill ones and worldlings, that would not a little rejoyce at our diuisions.

Put on brotherly affections, shew them by brotherly actions, let not small matters make unkindnesse, depart from much for peace and loue, let our differences.

ces be ſpeedily compounded by others, if we cannot agree them within our ſelues; feare rather to doe the leaſt wrong, than to ſuffer a greater: ſo ſhall we be fit to doe good one to another upon all occaſions; for goodneſſe goes forward where loue is, but contention or unkindneſſe ſtops the courſe of all that is good. So ſhall we alſo be ſtronger againſt our common adverſaries, the World, the Devill, which doe ſo hate us, as a body would thinke it were meet for us to ſtick faſt and cloſe together, and make much one of another, ſeeing this wicked world is bent againſt us.

Let mee conclude this my ſpeech to you Chriſtians, with that bleſſed exhortation of Saint *Paul*, 2 *Cor.* 13. 11. *Finally, my Brethren, fare yee well, be perfect, be of good comfort, be of one mind, liue in peace, and the God of loue and peace ſhall be with you.*

CHAP.

CHAP. XI.

Of relieving the poore.

I Will adde but one thing more, and so make an end of what I purpose to say of this dutie of Loue, in which I haue been longer than I thought of at first: And that is touching one branch and dutie of Loue, which is the relieving the necessities of the poore; of which, because I haue spoken something in one of the Notes of Loue, namely, that its Bountifull, I will be so much the shorter; handling some things here, that were not there so conuenient to be spoken of.

The Scriptures, both of Old and New Testament, are plentifull about this Point, eyther Commandements touching it, and Promises of blessing thereto, or Threatnings against the neglect of it.

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In the Old Law God commanded *to leaue their Grounds vnsowen, and Trees ungathered the seaventh yeare, for the poore,* *Exod.* 23. 10, 11. *Levit.* 25. 3. And the yeares that they sowed and gathered in, they were bidden *to leaue gleanings.* Deut. 24. 19. to the end.

How oft in the Prophets doth the Lord call for Mercie? yea, tryes the truth of their Religion, and performance of holy Duties by this, as St. *Iames* doth, chap. 1. and the last verse, giving such charge of the poore in generall, particularly, of the *widow, stranger, and fatherlesse.*

It is commanded, *Esay* 58. 7. a very excellent place, plaine, and plentifull; and in most of the Prophets its called for, as a thing that the *Iewes* much failed in, and were covetous and cruell. *Heb.* 13. *To doe good, and to distribute, forget not, &c. Ephes.* 4. 28. *Matth.* 5. 45. He commands it, whose

whose we are, and all we haue at his appointment. I will adde a few Reasons to moue to this Dutie:

Reas. 1. To let passe to speake of the example of God, who fils the whole world with his goodnes, and feeds both man and beast; who hath also beene bountifull to every of us that are *unworthy* (as *Iacob* said) *of the least of his mercies*; Let the examples of Gods seruants, who herein obeyed and imitated the Lord in all ages; Let them moue us. *Elisha* tooke order for the poore widow, for the payment of her debts, and for her owne maintenance, 2 *King.* 4. *Iob* was notable in this dutie, as appeares Chap. 31. from verse 16. to 21. Our Saviour Christ of that little that he received for his maintenance, yet gaue something to the poore: therefore (*Iudas* carrying the bagge) when our Saviour Christ bad him, that he did

did doe quickly, the Disciples thought he had meant he should giue somewhat to the poore. *Zacheus*, being converted, gaue *halfe his goods &c. Luke* 19. So *Acts* 2. & 4. the rich sold, and relieved the poore. *Dorcas* a good Woman this way, *Act.* 9. towards the end. *Cornelius* also a notable example, *Act.* 10. 1. There was also a contribution made by the Christians for the poore Brethren in *Iudea*, because of a famine was among them, *Act.* 11. 29. *Onesiphorus* is commended, and *Gaius* for an Host to the poore Saints of God.

2. Its a sacrifice *very acceptable to God*, *Heb.* 13. 16. *Phil.* 4. 18. as *Cornelius* his Almes came up into remembrance before God, *Act.* 10. 4. Yea, so pleasing, as when his service and that cannot stand together, he preferres *mercie before sacrifice*, *Hos.* 6. 6. And so pleasing, as no dutie of Religion, ordinary or extraordinary, is

is welcome to God, if this dutie be wanting, as *Esa.* 1. & 58. from verse 5. to 13. What stronger motiue can there bee than this, seeing its our happinesse that we can doe any thing that GOD will bee well pleased with?

3. We are but Stewards in respect of GOD (though owners among men) who hath so delivered these things out of his hand to us, as yet he hath reserved a Royalty in them, & the appointing how they shall be disposed, and will call us to account of our Stewardship, who hath appointed the poore a part: therefore without this, we can bring in no good bils of account.

We must not be like the Gyants den, that haue all the footings comming to us, and none from us. As that rich churle that comming over among his Tenants at the halfe yeare, a poore body askt him a penny, No be told

told them, he came to receiue money, and not to giue: the contrary had beene better ſenſe and reaſon a great deale. Elſe how can we ſhew our ſelues thankfull to God, that hath made us able to giue, that might haue made us receivers, the tayle as well as the head, it being in his hand to make poore or rich, and there being nothing in us to moue him to giue us the better part?

Its a great honour to be the Almoners of the King of Heaven and Earth, and that to thoſe that be not our owne fleſh onely, but may be, ſuch as belong to the Kingdome of God, as well as our ſelues. If wee ſhould ſee an Oxe or Aſſe in miſery, ready to famiſh, or lying under the burden, we ought to pitie and helpe them: how much more our Chriſtian Brother? Its honour enough that we may be givers and lenders, though we keepe not

not all to our ſelues. Its good manners for them that ſit at the upper end of the Table, when they haue cut well, to ſet downe ſome to them that ſit below, that all may goe away ſatisfied, and prayſe the Maſter of the Feaſt.

4. By our liberalitie and mercifull dealing wee ſhall bring much glory to God: for we ſhall cauſe many thankes to be given him from the poore, 2 *Cor.* 8. and make them more to depend upon God, and to ſpeake good of his diſpenſing of things; that though he hath appointed ſome to be poore, yet hath alſo commanded the rich to haue reſpect unto them.

5. We ſhall doe them a great deale of good whom we relieue: Firſt to their bodies, feeding their hungry bellies, clothing their naked loynes, refreſhing their bowels: Or by lending we ſet them to their worke, where-

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by they may get to liue of. Next to their ſoules, keeping them from murmuring, impatience, theft, diſcontent: if they haue no goodneſſe in them, its the way to breake their hearts, and to bring them to good, or elſe to convince them at leaſt: if they haue any good, we ſhall comfort their hearts, ſtrengthen their faith, and make them ſerue God much the more cheerfully.

But eſpecially we ſhall doe our ſelues a great deale of good: Firſt, wee ſhall procure many prayers of the children of God for us, which is no ſmall benefit, *2Tim* 1. and the three laſt verſes, the third Epiſtle of St. *Iohn* the firſt and ſecond verſes: St. *Paul* prayeth earneſtly in the one place for *Oneſiphorus*, & St. *Iohn* in the other for *Gaius* his Hoſt; and ſuch prayers be not in vaine.

Beſides, wee bring upon our ſelues a great many bleſſings, God having made ſuch promi-

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ſes of bleſſing to this duty rightly performed.

We provide well for our outward eſtate: for *he that ſoweth liberally, ſhall reape liberally*, and with increaſe. God hath given his Word for requitall, *Pro.* 19. 17. So that wee haue God in our Cup-board for it, (as we may ſay with holy reverence) he is the Poores Suretie, whoſe word is better than any mans bond: Heaven and Earth muſt be emptie ere he will faile to pay. *He that findes ſeede to the ſower will ſupply ſuch*, 2 *Cor.* 8. *His righteouſneſſe ſhall endure for ever*, Pſal. 112. God will not put him out of his Farme that payes his Rent ſo well, but *bleſſe his ſtocke and ſtore, his crop and increaſe*, Deut. 15 10. *Eccleſ.* 7. 1.

Yea, he will bleſſe them, not in their goods onely, but in their names; they ſhall haue loue and a good report, which is *better than a good ointment, and than much*

much ſilver and gold, Prov. 21. 1. How freſh and ſweet is *Maries* name ſtill, for her oyntment poured out; and *Gaius*, whoſe name is uſed, when we ſpeake of a bountifull man to the people of God, he is a *Gaius* we ſay? Yea, GOD will bleſſe ſuch in their ſoules, *Pro.* 11. 17. *Iſa.* 58. from *verſ.* 8. on forward, *Mat.* 5. the mercifull ſhall obtaine mercie. As on the contrary, *God will not heare the prayer of the unmercifull man*, Iſa. 1. 15. Pro. 21. 13. *He that ſtops his eare at the cry of the poore, &c.* Nay, God will not bleſſe the mercifull man in this world onely, but *at the reſurrection of the Iuſt*, Luke 14. when they ſhall heare this comfortable and moſt ſweet word, *Come yee bleſſed, &c.* becauſe he counts it as done to himſelfe; and will wee not giue to God that giues all, nor to Jeſus Chriſt, that ſpared not his life for us? If we ſay, Yes to God or Chriſt,

we will giue any thing, elſe God forbid; God takes it done to himſelfe, that is done to any of his. Whereas the LORD will plague both here and hereafter the unmercifull man: here, as *Nabal*, whom he ſtrucke that he died; and the Foole, *Luke* 12. that had all for himſelfe, never mentions any body elſe, was ſtrucke with ſodaine death; and hereafter, as the rich glutton, *Luke* 16. for *no covetous or unmercifull man ſhall ever come in the Kingdome of Heaven*: but there ſhall bee judgement without mercie, to them that ſhew no mercy; they that will not giue crummes of bread on earth, ſhall bè denyed drops of water in hell.

Nay, God will not onely bleſſe the liberall and mercifull man himſelfe, but his poſteritie after him, *Pſal.* 37. 26. The ſonne of a Tenant, that payd his rent duly, ſhall not be put out of his farme. Whereas God will curſe the poſteritie

sterritie of unmercifull men, and plucke from them the poores portion, which their wicked fathers unconscionably hoarded up among their owne; God will let the extortioner catch him, or giue him up to a riotous wastfull course, that shall consume all: one way or other God will draw it out of his belly; and he oft dyes in misery, whose father had no mercy.

Therefore, howsoever they haue a Proverbe, *Happie is that sonne, whose Father goes to the Devill*, yet its most wicked and false: for even for outward happinesse they misse of it, except it be some odde one, that by repentance breakes off, and heales his fathers sinne by mercifulnesse to the poore.

So that every way a mercifull man provides well for himselfe, furthers his reckoning, & brings a great heape of blessings upon himselfe and his. But an unmer-

ciſull cruell man is well called a miſerable man; for of all men, a covetous man is moſt miſerable, in goods, name, ſoule, and poſteritie, here and hereafter.

Vſe 1. This rebuketh a number of cruell, and unmercifull, and hard-hearted men, of whom there are every where ſome ſeene. True, the Goſpell (God be thanked) hath prevailed with many, and they ſhew forth ſome good fruits of their Faith and Loue: But a number be uſurers, oppreſſors, grinders, rakers, all for themſelues, and ſo covetous, as they will part from nothing by their good will: if any thing come from them, its ſo hardly, as one ſhould wring water out of a ſtone, or pull away a peece of their fleſh; as *Nabal*, that ſent away *Davids* ſervants emptie, and with a churliſh anſwer.

Some others ſo prodigall and riotous, and given to their pleaſures, and to all exceſſe, as they waſte

waſte their ſtate ſo faſt, as they diſable themſelues to doe that good they might; its not to be had: Luxury keeps them ſo bare, which if they had grace to meaſure their matters with iudgement, might liue a great deale better themſelues, and doe much good where need is.

Or if ſome be ſo rich, as they hold their ſtate, yet they lay it on ſo upon themſelues & theirs, as no coſt is ſpared upon braue apparell, new faſhions, coſtly & curious dyet, hawks, hounds, dice, cards, gamings, that yet when it comes to a matter of giuing, are as pinching as they that haue not the tithe of their eſtate, can beteem nothing to the poore or good uſes, very franke in idle expences to ſerue their owne luſt, very ſparing to thoſe that haue neede; like the Glutton, *Luke* 16. who ſpared nothing from himſelfe, nor nothing for poore *Lazarus*. And thoſe, *A-*

mos 6. that fed to the full of the fatteſt, and drunke of the ſweeteſt, till they were fitter to ſtretch themſelues & tumble upon their coſtly beds, than to do any good, yet they had not ſo much as a thought of the poore that were in want. And as the Foole, *Luke 12.* that made account he had much, and all for himſelfe; *Soule, eate, drinke, and take thine eaſe, thou haſt goods laid up for* (thee) *for many yeares.*

Notwithſtanding the commandement of God, which they cannot be ignorant of, and the Law of nature, which would be holpen, if they were poor, Gods and good mens example, and the many promiſes of bleſſing made to this dutie, yet are no whit moved by all theſe, but faſt glued to the world, and can heare nothing that ſhould pull any thing from them. This was one of *Sodoms* ſinnes, *Contempt of the poore.*

Let

Let these sorts of men know, they are not so ill for others, as they be for themselues: As they shew well, there is no loue of God or men in them, as 1 *Ioh.* 3. *Who so hath this worlds good, and sees his brother haue need, & shuts vp his compassion against him, how dwelleth the loue of God in him?* So they will pull some iudgement of God upon their owne heads, as their Predecessors, whom I haue named, haue done. And this is one reason, no doubt, that mens goods shift masters so oft; besides the ill account they will make of their stewardship, when they shall be called thereto, for which they must make their reckoning, to heare no better sentence than, *O evill and unfaithfull servant, take him, binde him hand and foote, and cast him into utter darknesse.*

Let these better bethinke themselues in time, and breake off their sinnes by repentance,

and their unrighteousnesse by mercy to the poore, that there may be a healing of their error, and a preventing the judgments of God: Oh that my counsell from God may be acceptable to them!

2. But for those, that out of conscience of Gods commandement, and faith in Gods promises made to this dutie, out of a zeale to bring glory to GOD, doe good to others, and to further their own reckoning; make conscience to bee doing good with a mercifull heart, carry a liberall hand, as God giues abilitie in themselues, and occasion from others: let them take it to themselues, as a good marke of the truth of their Religion, and know they can no way provide better for their comfort, or the continuance of GODS blessing upon them and their estate, than by continuance in this dutie.

3. And thirdly, let this provoke all sorts of men, to take knowledge of this duty of mercifulnes to the poore, as one part of Gods will; and well weighing the reasons used to provoke thereto, set themselues to make conscience of the performance thereof: which that they may doe indeed, they must be perswaded to remoue out of the way certaine vices, that be deadly enemies thereto, and labour for the contrary vertues.

1. The first is Vnbeliefe, which, as it breeds many other vices, so that of Vnmercifulnesse; for that casts so many doubts and feares of what they may want themselues, and that it will hinder them in their estate, to giue here and there, as they withdraw: therefore labour for Faith to beleeue, that as God will performe all his promises, so those made to this dutie; and therefore that its the high way

to thriving, and this will set us to it, and that with chearfulnesse.

2. Pride, which is seene in excesse of costly attire for our selues and ours, ayming at high pitches and great portions for our children, and such and such estates must be obtained; this must needs hinder liberalitie: therefore the Apostle, 1. *Tim.* 2. 9, 10. forbids *women to be deckt with costly apparell*, but commands to *aray themselues with good workes*: Noting, they cannot doe both; for the backe is a theefe: the meaning is, when its superfluous, and beyond their abilitie, all duties discharged: Oh what an infinite deale of good might be done, if but the superfluities of folkes apparell were taken away, which might very well be spared.

3. The like may be said of intemperance, excesse of cheare, varietie and costlinesse of dishes

at mens Tables: God allowes to men according to their degrees, to some usually; to others at festivall times and dayes of greater rejoycing; yet to none excesse: or so as they thereby be disabled for such good workes as their place cals for at their hands. The excesse of this Land in these two fore-named things, would abundantly not onely relieue the wants of our poore at home, but would make a blessed supply of the most wofull and crying necessities of our distressed brethren abroad.

And is it meet that *some should be hungry, and others drunken?* as the Apostle saith, 1 *Cor.* 11. 21. Were it not much meeter, that they had our superfluities (which doe us but hurt) to supply their necessities, and so both should be better? The Lord giue us at last to make conscience of this Dutie; its more than high time so to doe.

4. Idle-

4. Idleneſſe and unthriftineſſe, which uſually goe together, are great lets of liberalitie. For, if one goe ever to the heape, and by labour adde nothing thereto, in time it will conſume, and ſo he ſhall haue nothing for himſelfe nor the poore: therefore the Apoſtle, *Epheſ.* 4. 28. commands *to worke with the hands*, that ſo *there may be wherewith to giue to them that want.*

But uſually idleneſſe is joyned with ſpending, gaming, drinking, and ſuch unthriftie courſes, and this haſtens beggery the faſter, and ſo prevents liberalitie in a high degree. The provident and thriftie are fitteſt to doe good: as the good Houſ-wife in the laſt of the *Proverbs*.

5. Coveteouſneſſe is eſpecially to be caſt out, as the direct oppoſite to mercifulneſſe to the poore, as contrary as fire and water: which is an unſatiable deſire of getting more, ſetting

mens

mens hearts on the world ſo eagerly, as it were heaven or happineſſe, and making it their God, ſo as they cannot endure to part from it; not knowing that they are baſe and tranſitory things, and that the perfection of them is in their well employment.

Lets therefore be intreated to remoue theſe lets out of the way, that this dutie may be carefully performed.

But yet let us not content our ſelues to doe this duty of Mercifulneſſe to the poore, but labour like Chriſtians to doe it in a right manner: for that is all in all, that makes or marres. For wee may giue much, and yet not pleaſe God, nor profit our ſelues. Therefore divers rules to this purpoſe muſt be obſerved:

Rules for right relieving.

1. We muſt giue or lend righteouſly, that is, of our own lawfully come by; not what we haue gotten by oppreſſion or wrong, which is to rob one, to giue to another.

another. We must not keepe the poore as the Lyon or Fox keepe their Whelps or Cubs, with that we haue got by rapine, but with our owne: therefore *giving* is called *Righteousnesse*, Psal. 112. not onely to shew that its a dutie that must be done, but it must be done in *Righteousnesse*. Therefore *Micah* 6. these two are joyned together, *To doe justly, to loue mercie*. *Zacheus* first restored what hee had got wrongfully, and then giues of his owne just gotten goods to the poore.

Contrary to this, is the practise of some usurious, covetous, or sacrilegious persons, who when they haue got much by Church-robbery, and selling Church-livings, or by oppressing and undoing many families; to still the gnawing of their Consciences, giue somewhat to the poore at last. But its abomination to God, and their sinnes cry lowder for judgement, than their liberalitie for any blessing.

Queſt.

Queſt. But here it may be demanded, whether ſeruants may giue of their Maſters goods?

Anſw. No doubt, without Maſter or Dames conſent in one kinde or other, they may not, it ſhall be theft to them, rather than any thing pleaſing to God.

Queſt. May children giue of their Parents goods?

Anſw. No: not except they haue ſome conſent.

Queſt. May ſuch as are behindhand, and owe more than they be worth, or able to pay; may theſe giue?

Anſw. No: by no meanes. They boaſt of falſe liberalitie.

Queſt. May wiues giue of their husbands ſubſtance?

Anſw. Without ſome conſent they may not: if they haue an expreſſe and a particular conſent they may, or if they haue a generall conſent. The husband knowing his wiues wiſedome and frugalitie, giues her leaue where-

whereſoever he be, to doe as ſhe ſeeth cauſe; or if ſhe haue a ſecret conſent, he being by and not gainesaying it.

Or if ſhe be perſwaded in her heart, that if he were here he would giue, then ſhee may, elſe not, except it be that ſhee giue of her owne, that ſhee excepted before marriage, or is of her allowance that her husband makes her, or of any token that hath beene ſent her, or any thing giuen her by her friends.

Except her husband be diſabled of his wits or underſtanding, then ſhee may; or in caſe of neceſſitie, as that of *Abigail*, whereunto I doubt not may be referred, that if a good woman haue a husband very covetous, churliſh to all, or eſpecially dogged againſt the better ſort, and ſhee ſees ſome ſpeciall neceſſitie that craues their helpe, and he refuſe, and hereby the curſe and wrath of God to be feared to be

ſent

ſent upon him, or the family and eſtate, ſhee may, I thinke, giue and ſo ſtand betweene her huſband and his harmes, to fence off the blow, and to procure a bleſſing, in ſtead of a puniſhment upon the family. But herein ſhee muſt deale ſincerely and plainely, that its for that very cauſe ſhee doth it, as ſhee will anſwer it before God.

2. We muſt giue freely, without expecting a recompence. Not therefore with opinion of merit to earne heaven, as Papiſts mercenarily doe: Or to helpe themſelues out of Purgatory; that is baſe: Nor doe it Phariſaically, with oſtentation, and deſire to be ſeene.

We may looke upon the Promiſes made by God to this Dutie, to encourage us the more; yet to doe it freely, becauſe its commanded us of God.

Not expecting any thing from man. What is freer than gift, as we

we say? So when we lend to our poore neighbour, it must be free, not looking hee should earne it out, as it were, or doe as much for us some other way; fye upon it. Nay, we ought not so to looke for our owne againe, as that be the chiefe thing wee ayme at, but to doe him a pleasure.

3. *Cheerfully*, as a free-will offering. God loues a cheerfull giver: as *Zacheus* stood forth and gaue &c. The *Macedonians* 2 *Cor.* 8. counted and called it a grace & fauour, that they might haue their hand in so good, acceptable and gainfull a worke. Men sow cheerfully in good ground.

Therefore its not to be done by force of Law, as some: Nor yet by such importunitie of Neighbours, faine to use so many Arguments and such a deale of doe to perswade and get them to it. Not grudgingly or of necessitie.

4. *Seasonably*; not to-morrow, if

if they now need, and wee haue it, *Pro.*3.28. we know not what may fall out by then, what temptation they may meet with. Alſo we may be dead, or they: Hee giues twice, that giues quickly.

Alſo helpe them ere it be too late: ſhore them up when they begin to reele, ſo they may ſtand a good while; nor let them alone till they fall flat downe. A little in time may do more good, than much more after. We muſt not tarry till they haue ſold their cupbord, bed, their beſt coate; fye upon it. If one be lent to in time, he may be upheld, that elſe muſt ſoone come to receiue Almes. So to giue to the poore in their ſickneſſe, before they be too far ſpent.

5. *Wiſely*: not laſhing it on too faſt, but meaſuring it out as it may continue. *Pſal.*112. *Meaſure our affaires by judgement.* Few erre on this hand; yet ſome haue beene ſo laviſh in houſe-keeping,

keeping, entertainment and giving, as they haue over-gone theſelues. This is to pull out the tap: Wee muſt draw as need is. A good houſe-keeper will not ſet the Barrell on the greene, for every one to drinke that will, and more than need; ſo he ſhould ſoone make an end, and haue no comfort when he hath done.

Alſo wee muſt giue wiſely, as we may do moſt good with that we giue. Therefore we muſt take care, that they haue it that haue moſt neede: Not the luſty to haue it, and the old, lame, blind, impotent, and young children to want. Its a great diſorder in ſome great mens keeping open houſe at *Chriſtmas*, that the rude, idle, and prophane round about, they come thither to meate, but the very poore indeed, which cannot travell in the dirt, and cold, and crowd; they ſit at home and want.

No doubt, if it pleaſed them to

to ſend to their Neighbour-Townes in money what they thinke good to beſtow, to be diſtributed by the Officers and chiefe of the Towne that know how to give it indifferently, and where moſt need is, it would be much greater reliefe to the poor, and ſo a more charitable worke, and ſaue themſelues a very great deale of trouble, and prevent a great deale of ſinne committed by that rude company, in their unſeaſonable returnings home, beſides their rudeneſſe there.

6. We muſt giue *to the good eſpecially, Gal. 6.* True, we muſt giue to all; I meane, to ſuch as follow their calling: but for thoſe that can worke, and will not, let them ſtarue. Giue even the bad in their want, if they be diligent to doe what they can; yet giue them with inſtructions, admonitions to keepe their Church, haue a care of their ſoules, and to bring up their children

children to worke, not to pilfering, idleneſſe, or begging, rebuking them for theſe or any ſuch faults; as they that be moſt poore that craue almes, are very graceleſſe, and godleſſe almoſt.

So may wee doe good both wayes. But to *the houſhold of Faith*, giue them with more chearfulneſſe, and good encouragement of them in their good courſe, and behold Jeſus Chriſt in them: when all be alike to us, its no good ſigne, but when theſe be worſt regarded, there can be no worſer ſigne.

7. *Orderly.* To our owne kindred firſt, 1 *Tim.* 5. and ſo on to our own Towne, and ſo further, as God giues occaſion and abilitie.

8. *According to every mans abilitie.* To whom much is given, of them is much required. The Maſter called his ſervant that had fiue Talents to account for fiue. 1 *Tim.* 6. 17. Rich men are charged

charged to bee rich in good workes: he that hath but little, little is of him expected; if it be but a cup of cold water, a widdowes mite, where is no more, it shall be as well accepted, as great things of the rich. For God requires not of a man according to that he hath not, but according to that he hath: and that he will require. 2 Cor. 8. 12

Its therefore a great fault in most Parishes, that the meaner sort beare the chiefest burthen, and not the richest: but a man, not a quarter sometime, not halfe a quarter of their substance, shall be halfe as much in charge as they. Fie upon such inequalitie: amongst men of good conscience, it ought not so to be.

Though it were but a fooliſh thing for one of us to say, If I were such a rich man, I would doe thus and thus much good more than such a man doth; because wee were never in that

state:

ſtate: and therefore know not the temptations belonging to that ſtate: yet this wee may truely ſay, that ſuch and ſuch a rich man hath means in his hand to doe very much good: Oh what elbow-roome he hath? he might reach out his hand two wayes, ten waies, & be never the worſe. Towards the Miniſtry of the Word, to helpe a poore body out of great trouble, &c. What is it for a rich man to giue here twēty ſhillings, there forty ſhillings, fiue pound to this good uſe or that? And when ſome charge is to be borne by a company of meane men, to exempt them, and beare it all himſelfe; what good by lending poore young beginners, and ſuch as want ſtocke?

But alas, how farre off is it from the moſt ſuch? Some doe no good: others nothing anſwerable to their abilitie. They loſe their honour that God hath put upon them.

Truely

Truely let them looke to it: for they haue great accoũts to make: And if their receipts be found great, and their layings out ſmall, God will caſt ſuch bills in their faces, and themſelues into hell.

9. We muſt giue *according to every ones need*: for their need ſhould be the whetſtone to our liberalitie: As in deere times, or in time of ſickneſſe and diſtreſſe, to reach out our hand more than ordinarily; not to giue hand ouer head, as much to thoſe that haue leſſe need, as to thoſe that haue more. The wicked will be moſt clamorous, and if we go by that, oft-times the better minded poor, which be more baſhfull, & ſlow to ſpeake for thẽſelues, ſhall haue wrong; therefore we ought to informe our ſelues, as well as we can, of every ones wants, eſpecially, in our own Pariſh, and to carry our hand accordingly: we muſt not be bountifull to our wealthier neighbours, & pinch-

ing to the poore. If we cannot do both, let our feasting the wealthier alone, and doe good to the poore; for that will be the truer and more certaine testimony of our loue, because they cannot requite us againe. But you shall haue some, that will spare no cost to make a feast to them that haue no need, (which, with the other too, hath his place) that yet are very miserable to the poore, and will the same day of such feast, shake up a poore body like a dish-clout, that comes but for some of the scraps. Let not these boast of their Loue.

And then to shew our selues most kind & helpfull, when their need is greatest: for a brother or neighbour is borne for aduersity, & that is the tryall of Loue. God is never so nere his seruants with his comforts, as in their greatest afflictions: And therfore, while a man is in prosperitie and good case, to salute him, use him kind-

Pro. 17. 17.

ly,

ly, be glad of his company; and when the world frowns on him, and God casts him behinde, then not to know him, to shake him off, goe on the other side of the way, or if wee must needs take notice of them, then to speake sleightly to them, hoverly, and be strange and far off, this is no true loue: and yet this is that that many a one finds in the world, as *Pro.* 14. 20. & 19. 47. These be like winter-plashes, that be very broad when there is no need of them; but in the summer are dry, when they should do most good.

Thus many a worthy Minister, while they haue enjoyed their health and Ministry, haue had countenance of all sorts, both Gentlemen & Yeomen, that after, by some occasion, having had the case altered with them, haue gone vp and downe moping, and no body, especially of the wealthier sort, take notice of them, but shun them, as if they had the

Plague about them. So the wiues of many painful Miniſters while their husbands lived, were made account of, & invited, that when God hath taken their husbands from them (when they had moſt need of comfort) haue found cold friendſhip, not of ſtrangers onely, but even of thoſe that profeſſed greater loue to the parties deceaſed. This is but carnall, or at leaſt but cold loue, that is then farthest of when there is moſt need of it; whereas true Loue rejoyceth to be ſhewing it ſelfe, where is moſt good to be done.

10. We muſt giue with compaſſion, and out of a pitifull heart and feeling of others miſeries; as we are bidden, *Col.* 3. 23. *to put on tender mercies, & bowels of cõpaſſion, &c.* and 1 *Pet.* 3. 8. *Be pitiful, &c.* and *Iſa.* 58. 10. *Powre out our ſoule to the hungry*: that is, haue cõpaſſion of their miſeries. Thus did the Lord to us, when we had plunged our ſelues into irrecove-

rable

rable misery, he tooke pity on us, and gaue us his blessed Son, &c.

So had he compassion on the gronings of *Israel* under *Pharaos* bondage. So in the book of *Iudges* diuers times, *Iudg.* 10. 16. so also, *Ne* 9. 17. This will proue us to be liuing members, not dead stocks. A little giuen with compassion, is more acceptable to God, than neuer so much without, 1 *Cor.* 13 yea, compassiō alone is much accepted with God & men, where there is nothing else to be had.

Which condemnes the great Almesdeeds of Papists, that proceed from no compassiō towards the poore, but out of loue to thē selues, to saue their owne skins. That giue to be seen of men, that giue by constraint of authoritie, or for shame, and to avoyde reproach, or to satisfie the requests of friends: Oh those that giue with twits & taunts, and proud insultings, checks & upbraidings, especially towards those that be

any thing well minded: all these haue their reward they are like to haue, except their worke had come from a better root: Whereas many a poore body comming to their poore sicke neighbour, with pitifull moanings, out of a grieved heart, and water in their eyes beat up their pillow, watch with them all night, or tend them a day or two (which can very hardly spare the time from their owne bellies) or of their little giue them a little, this is a very rich gift, & pleasing to God, and shall not go unrewarded. Let not the poore therefore be discouraged, and say, I liue like an unprofitable person, & can do nobody any good; but consider what our Saviour Christ said of the Widows two mites cast into the treasury, and be of good comfort.

Now seeing compassion is so necessary, & giues such commendation to our liberality, it shalbe good for us to use the best means

we

we can, to ſtirre it up, or procure it in us.

1. It ſhall be therefore good, to take a true report from ſuch, as can relate the miſeries of any that we are to giue unto, and ſo well weigh and marke it, as it may moue us. Thus did *Nehemia*, *Chapt.* 1. ſo weigh the miſery of *Gods* people that was told him, as he was very deeply affected therewith.

2. To put our ſelues into their perſon, & think (as it might haue bin our caſe, as well as theirs, ſo) what we would be glad to finde from others, if it were. Conſider, they be not bruit beaſts, but even our owne fleſh; and therefore to pittie them.

3. So by our owne afflictions that God ſends us at any time, to be moved to pittie others; and from the comforts that we finde in them, from God or men, be provoked to the like compaſſion towards others, 2 *Cor.* 1. 4.

4. Especially, its of very great force to this purpose, to goe and see the miseries of our Poor brethren, their ruinous & cold houses, poore fire to make amends with, empty cupbords, thin clothing, and so neare the wind, cold lodging, slender covering; and to see what exceeding paines some take early and late, to see others in how great paine and affliction they lye, and how little to comfort them, &c.

5. If our heart be not made of an Adamant, this will moue us, & a great deale more than all that we can heere. The sight of the eie moues much, either to good or evill; which the Devill wel knew, when he tempted *Eue* to looke upon the Apple, and when he set *Bathsheba* naked and bathing before *Davids* eye, which did more hurt than if he had heard of such a thing: So is it powerfull to moue to good. Therefore Saint *Iames* bids us, *visit the fatherlesse and*

and widows in their aduersitys &c. Our Saviour Christ seeing the people scattered, &c. *Mat. 9. had compassion on them:* So the *Samaritan saw the wounded man, and had compassion on him.*

It were therfore a comely thing sometimes for wealthy women to looke into the poores houses, and see a sight that might moue them, and that they might report of to their husbands. Their coat would sit never the worse on their backes, if they did so: neither need they thinke scorne, seeing the glorious Angels attend about them, if they be good, and God himselfe is with them.

This also is comely for Ministers and their Wiues.

Especially, it is requisite for them to doe so that are in office, and haue taken for the time the speciall charge of the poore; so shall they answer their name of Overseers, which few doe, but goe by heare-say, which is oft

uncertaine, or that which is worse, by the words of the poore themselues, the worst most-what being most bold and importunate, when others that haue more neede, and are better to be regarded, cannot so well speak for themselues.

These Rules being carefully obserued in our Relieving the poore, it will not onely be profitable to them, but it shall be well-pleasing to God, and bring much comfort and blessing to our own selues here and hereafter: Without which, howsoever others may haue benefit, yet our selues shall certainly lose our labour.

But now I draw to an end of this duty of mercy to the poore. Doe you thinke that the carnall and unbelieving heart of man will willingly yeeld hereto, without any further questioning or opposing against it? Oh no: for though those that are of GOD will heare Gods Word, and his Com-

Commandement, and Reasons that he useth to moue to the obedience thereof, will overcome and prevaile with them, yet to the unregenerate, nothing can be so spoken, but they haue many carnall reasonings and objections to make against the same. Some wherof I will here make known, and briefly answer them, and so winde up with a word or two of the duties of the poore.

Object. 1. My goods are mine owne, Ile doe with them what I list, and no body shall make me giue, but where and when I see good my selfe.

Answ. Though thy goods be thine own among men, yet God hath but committed them to thee of trust, and reserved a right in them, commanding thee to dispose of part of them to the poore, to whom hee hath given none, and will accordingly call thee to account for the same: therefore thou art not such an absolute owner

ner of them as thou imagineſt, but an accountant and ſteward.

Obiect. 2. If I giue to every one that will aske, and ſay they haue need, I may giue away all, and make my ſelfe a beggar.

Anſw. Thats not required of thee, but to giue with diſcretion. As for the young man that was bidden by our Saviour Chriſt to ſell all, and giue to the poore, and follow Chriſt; it was a commandement of tryall peculiar to him, not binding all: and yet we ſee it not plainly required of him, that he ſhould giue away all.

Againe, they feare a falſe feare; for when ſome of them hinder themſelues much by running into uſury, of a covetous minde to purchaſe withall, ſome others by riotous expences in apparell, by ſuretiſhip, or other blind courſes that they take; then every little thing that they giue to the poore, or any good uſe, oh this will begger them. No, no, looke well about

bout thee, and thou ſhalt finde its not thy liberalitie beggers thee, but ſomewhat els; leaue that, and thou mayſt doe well to thy ſelfe, and much good to others.

Obj. 3. Though I haue enough now, yet I cannot tell what I may want hereafter; Ile be ſure to prouide for my ſelfe, and if I leaue any thing when I dye, I will giue them ſomewhat then: As one that lying upon his death bed, put a peece of Gold in his mouth, and kept it there, and being askt his reaſon, he anſwered, *Some wiſer than ſome*, I meane to keepe this till I am dead.

Anſw. A right obiection of a covetous diſtruſtfull man, that will truſt God no further than he ſees him; no, though he hath promiſed to reward liberalitie with plentie. What a wretched minde is this, to thinke that God will faile men ever the more that obey him? And whereas they thinke to make ſure of enough

for

for themselues, its not all, nor ten times so much that could keepe them from beggery and misery, if God should set himselfe against them. And to giue when they die, its little thankes; for they cannot carry it with them.

Obj. 4. All is little enough for my selfe and my children: for I meane to leaue my eldest sonne a good estate, and I haue divers daughters that I purpose to match well, & therefore must get them good portions, as its expected in these dayes, and then they must haue education accordingly.

Ans. But who bids you flie such high pitches, and set downe such portions, and in the meane time neglect *Gods* cõmandement, and your duty to the poore? This is the high way to pull downe your children. Doe as you may, all duties discharged, and there an end: for if you hoard up the poors part in your childrens great portions, God will draw it out of your,

your, or your childrens bellies.

*Obj.*5. They be never the better for all that is given them, they draw all through their throat.

Anſ. If ſome be not, yet ſome be thriftie, and its well ſeene and well beſtowed on them: If any abuſe your liberality, you may cut them the ſhorter, but let not others fare the worſe for them.

*Ob.*6. They be ill-tongued, one may giue them never ſo much, and they will not giue one a good word.

Anſ. It may be we ſpoyle our gift in the manner of beſtowing it, and ſo it loſeth its grace and credit. 2. Though ſome be unthankfull and ill-tongued, yet all are not ſo: they that be, yet giue them, and overcome them.

*Ob.*7. They be ſo bad & ſo wicked, as its pitie to giue them.

Anſw. We giue it not to their badneſſe, but to their povertie: & may be our goodneſſe to them with good counſell, may make them

them better. But ſome blame not their badneſſe for hatred of their ſin, but as an excuſe to ſaue their purſes: but that is not a ſufficient plea.

Ob. 8. They be ſo theeviſh one can keepe nothing for them almoſt, abroad eſpecially: They break my hedges, carry away my barres, pluck up my ſtiles; Ile giue them nothing, not I.

An. This is moſtwhat rich mens faults: for if they would take order that every family ſhould doe what worke they are able (according to the Law of God, and the good Statutes of the Land) and then what they cannot reach to by their labour, to ſupply to them for neceſſaries, every one being held to worke, moſt part of this would be prevented. And then if any were taken in ſuch offence, and were well puniſht, either by the whip, or elſe their collection that week kept back, you ſhould heare few ſuch complaints. But

if

if they be not as well looked to, to follow their worke, as to giue them a little collection, a great many will begge or steale, rather than get it by working.

Ob. 9. Some of them that make a great shew of Religion, yet if they get money into their fingers that one hath lent them, one cannot tell how to get it againe, for all their great precisenesse, and running to Sermons.

Ans. True; some such offences there be, more is the pity: but this must not wholly take our minde from the dutie of lending, nor let all fare the worse for the fault of some few: Or if we should doe well for any that we thought wel of for soundnesse, and after they proved but hypocrites, yet if our mindes were upright in that we did, we shall not lose our reward.

10. *Ob.* There be such a number of charges every way, to the King, and for Souldiers, to the Ministers, to the repayring the Church,

Church, to Bread and Wine for the Communion, & Briefes, and one Collection or other, that I can never a Sunday be quiet: and now you come for the poore; I thinke you will haue all; I see no reason to be at all these charges.

Answ. For those that be to the King, its our bounden dutie, and they be abundantly recompensed in the peace and quietnesse that we enjoy under his government. And for the Church, small cause to grudge at that, seeing it is a trifle towards his service that giues all. And that wee giue for the good of our soules, is the best bestowed money that can be, if the fault be not in our selues. For any thing we doe in compassion to them that be in want, God hath given his word himselfe to see that requited. So that if it be well considered, there is no such cause of this grumbling at any one, or all of these charges.

Ob. 11. If you will not be quiet, but follow mee thus with Giue,

giue, and Pay, pay, I will make a short cut of it, Ile break up house and goe liue in a great Town, and eat and drink, and be merry with my friends, & put out my money to usurie.

Anſ. If you doe, you ſhall carry many curſes with you, and a guiltie conſcience, and the hand of God will follow you, and it may be, you may haue as ſmall joy of it, as your Predeceſſor in the twelfth of *Luke*, when he had thought to haue neſtled himſelfe in his wealth for many yeares, & lived at eaſe, he was ſuddenly arreſted, with *O foole, this night they ſhall fetch away thy ſoule, and then whoſe ſhall theſe things be?* There is no flying from the duties that God requires: therefore liſten and learne, obey and be bleſſed.

CHAP. XII.

Of the Poores duties.

NOw for the Poores duties, a word or two. I ſpeak to you from

from the Lord, how you ſhould behaue your ſelues in this your condition (and its very needfull) know them, and God giue you a heart to doe them.

You muſt labour to be contented with your eſtate, & giue glory to God, and know it to be the ſtate that he ſeeth fitteſt for you, if you were borne to it; or hee hath brought you into it, eſpecially, if you haue by any wicked courſes brought it upon your ſelues, you can haue the leſſe comfort in it. But if you can be ſo wiſe as make it unto you a ſpur to true repentance, you ſhall be happy.

Keepe your Church diligently, though your clothing be meane: Keepe holy the Sabbath day, and know nothing is loſt by that: Pray daily, and labour to liue in the feare of *God*, that though you be poore to the world-ward, yet you may be as S. *Iames* ſaith, *cap. 2. Rich in Faith, and heires of the Kingdome, which he hath promiſed to them that loue him.* Fol-

Follow your calling diligently, that as much as may be you may eate your own bread & that God may moue mens hearts to ſupply willingly that that is wanting. Be not over-clamorous. Keepe a good tongue, though men deale not very well with you.

Carry your ſelues dutifully and humbly towards the rich, and all your ſuperiours; not ſaucy, ſurly, ill-tongued: patient and meeke, when you receiue a reproofe, and not ſwell or giue ill words.

Be thankfull for any kindneſſe you receiue; Firſt and chiefly to God, who giues the abilitie, the commandement and the heart to doe you good; and upon former experience, depend upon him in after needes: and reſolue, that whatſoever want you ſuffer, you will uſe no unlawfull means to help your ſelues, but rather make knowne your burthens, and God will make a way. Secondly, be thankfull to thoſe, whom he hath made

made his instruments to doe you good, so God giues good leaue; and see it practised by godly *Hezekiah*, 2 *Chro.* 31. 8. In token of your thankfulnesse, pray to God for them, that God would blesse their basket & store, themselues and theirs; especially, that he would giue them much joy and comfort to their soules, and to haue long life and happie dayes.

For you that are borrowers, borrow no more than you haue possibility of paying againe. Appoint such a day, as in all likelihood you may repay it: worke night and day to keep touch, borrow it of another to pay, rather than break day; for if you keepe your day, you keepe your friend. Or if you be much disappointed that you cānot, then come before the day, tell your case, and craue favour, and a new day, and shew your selues as carefull to pay, as ever you were to borrow; so shall you haue a good conscience, and

provide

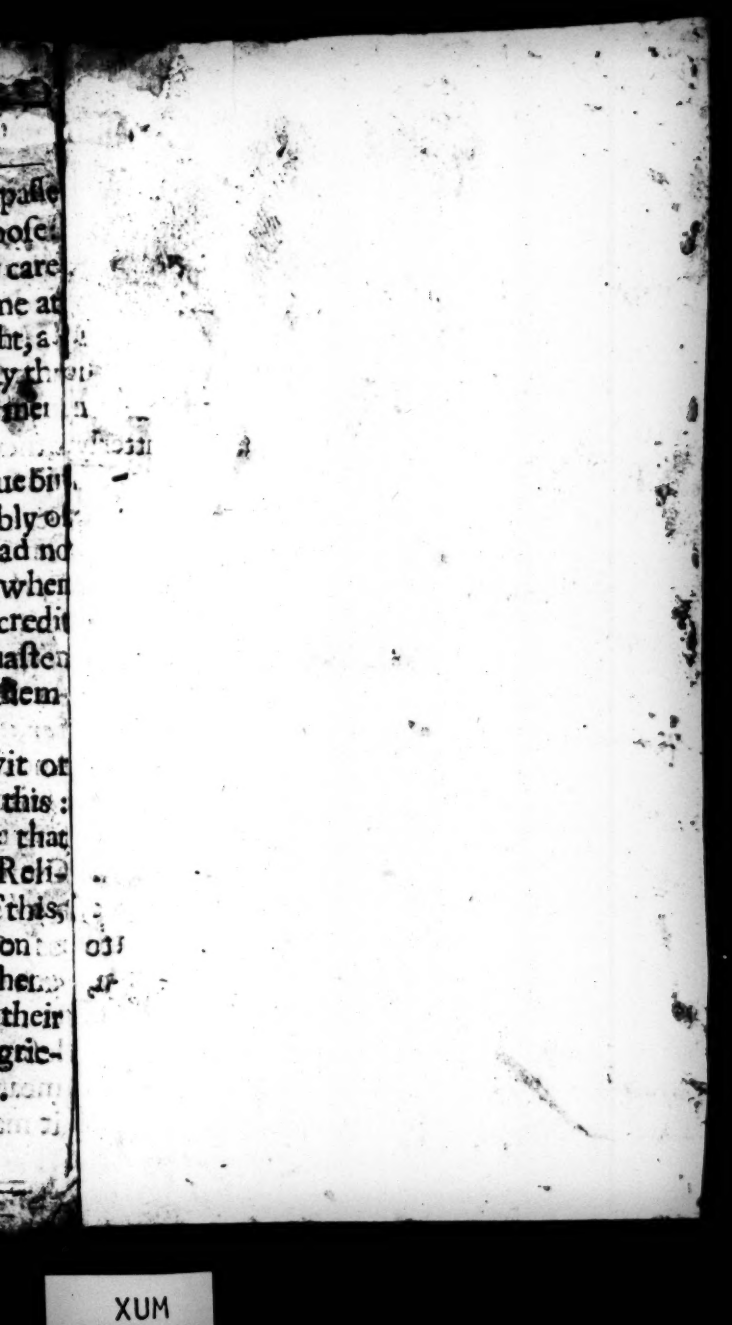
provide well for your selues: for if you deale honestly, you shall not neede to feare, but you shall finde friends.

Many there be, that care not what they borrow, & never care for paying; they cared to borrow, they say, let the Owner care to come by it againe: they meane to make two cares; which beare the marke of wicked men, *Psal.* 37. 21. for the godly make great conscience of it; as the son of the Prophet, that was so sorry for the losse of the axe; *Alas, Master, it was but borrowed*, 2 Kin. 6. 5 And the Prophet *Elisha* wrought a miracle to this purpose, encreasing the Oyle in the Widowes Cruse, and bad her sell it, and, *first pay her debts*, and then liue of the rest: For we must *owe nothing to any, but to loue one another*, that is, not wilfully, or through carelesnesse, but what wee can, and meane to pay. They will appoint, it may be, a neere day, though they

they know no meanes to compasse it, only to obtaine their purpose. But when they haue it, they care not to keepe no day, nor yet come at the Creditour, nor in his sight, as neare as they can. These play the fooles as well as the wicked men, and vndoe themselues [illegible] otherwise might haue bin vpheld, and liued honestably of their credit, though they had no abilitie of their owne. But when they haue no abilitie nor credit neither, they must needs hasten apace to miserie, and thank themselues.

Let all, that haue any wit or conscience, take heed of this: But especially, let all those that make greater profession of Religion than others, beware of this, that they giue no iust occasion to all men to speak ill of them, and their holy profession for their sakes; not to the godly to be grieued by their vnfaithfulnesse.

FINIS.



A TREATISE OF LOVE.

Written by Io. ROGERS, Minister of Gods Word at *Dedham* in *Essex*.

The third Edition.

God is Loue, and he that dwelleth in Loue dwelleth in God, and God in him, 1 John 4. 16.

This is the message that yee heard from the beginning, that yee loue one another, 1 John 3. 11.

And this Commandement haue we of him, that he that loveth God, should loue his brother also, 1 John 4. 21.

LONDON,
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we ſay? So when we lend to our poore neighbour, it muſt be free, not looking hee ſhould earne it out, as it were, or doe as much for us ſome other way; fye upon it. Nay, we ought not ſo to looke for our owne againe, as that be the chiefe thing wee ayme at, but to doe him a pleaſure.

3. *Cheerfully*, as a free-will offering. God loues a cheerfull giver: as *Zacheus* ſtood forth and gaue &c. The *Macedonians* 2 *Cor.* 8. counted and called it a grace & favour, that they might haue their hand in ſo good, acceptable and gainfull a worke. Men ſow cheerfully in good ground.

Therefore its not to be done by force of Law, as ſome: Nor yet by ſuch importunitie of Neighbours, faine to uſe ſo many Arguments and ſuch a deale of doe to perſwade and get them to it. Not grudgingly or of neceſſitie.

4. *Seaſonably*; not to morrow, if

if they now need, and wee haue it, *Pro.*3.28. we know not what may fall out by then, what temptation they may meet with. Alſo we may be dead, or they: Hee giues twice, that giues quickly.

Alſo helpe them ere it be too late: ſhore them up when they begin to reele, ſo they may ſtand a good while; nor let them alone till they fall flat downe. A little in time may do more good, than much more after. We muſt not tarry till they haue ſold their cupbord, bed, their beſt coate; fye upon it. If one be lent to in time, he may be upheld, that elſe muſt ſoone come to receiue Almes. So to giue to the poore in their ſickneſſe, before they be too far ſpent.

5. *Wiſely*: not laſhing it on too faſt, but meaſuring it out as it may continue. *Pſal.*112. *Meaſure our affaires by iudgement.* Few erre on this hand; yet ſome haue beene ſo laviſh in houſekeeping,

keeping, entertainment and giving, as they haue over-gone theſelues. This is to pull out the tap: Wee muſt draw as need is. A good houſe-keeper will not ſet the Barrell on the greene, for every one to drinke that will, and more than need; ſo he ſhould ſoone make an end, and haue no comfort when he hath done.

Alſo wee muſt giue wiſely, as we may do moſt good with that we giue. Therefore we muſt take care, that they haue it that haue moſt neede: Not the luſty to haue it, and the old, lame, blind, impotent, and young children to want. Its a great diſorder in ſome great mens keeping open houſe at *Chriſtmas*, that the rude, idle, and prophane round about, they come thither to meate, but the very poore indeed, which cannot travell in the dirt, and cold, and crowd, they ſit at home and want.

No doubt, if it pleaſed them to

to ſend to their Neighbour-Townes in money what they thinke good to beſtow, to be diſtributed by the Officers and chiefe of the Towne that know how to give it indifferently, and where moſt need is, it would be much greater reliefe to the poor, and ſo a more charitable worke, and ſaue themſelues a very great deale of trouble, and prevent a great deale of ſinne committed by that rude company, in their unſeaſonable returnings home, beſides their rudeneſſe there.

6. We muſt giue *to the good eſpecially, Gal. 6.* True, we muſt giue to all; I meane, to ſuch as follow their calling: but for thoſe that can worke, and will not, let them ſtarue. Giue even the bad in their want, if they be diligent to doe what they can; yet giue them with inſtructions, admonitions to keepe their Church, haue a care of their ſoules, and to bring up their children

children to worke, not to pilfering, idleneſſe, or begging, rebuking them for theſe or any ſuch faults; as they that be moſt poore that craue almes, are very graceleſſe, and godleſſe almoſt.

So may wee doe good both wayes. But to *the houſhold of Faith*, giue them with more chearfulneſſe, and good encouragement of them in their good courſe, and behold Jeſus Chriſt in them: when all be alike to us, its no good ſigne, but when theſe be worſt regarded, there can be no worſer ſigne.

7. *Orderly.* To our owne kindred firſt, 1 *Tim.* 5. and ſo on to our own Towne, and ſo further, as God giues occaſion and abilitie.

8. *According to every mans abilitie.* To whom much is given, of them is much required. The Maſter called his ſervant that had fiue Talents to account for fiue. 1 *Tim.* 6. 17. Rich men are charged

charged to bee rich in good workes: he that hath but little, little is of him expected; if it be but a cup of cold water, a widdowes mite, where is no more, it ſhall be as well accepted, as great things of the rich. For God requires not of a man according to that he hath not, but according to that he hath: and that he will require. 2 Cor. 8. 12

Its therefore a great fault in moſt Pariſhes, that the meaner ſort beare the chiefeſt burthen, and not the richeſt: but a man, not a quarter ſometime, not halfe a quarter of their ſubſtance, ſhall be halfe as much in charge as they. Fie upon ſuch inequalitie: amongſt men of good conſcience, it ought not ſo to be.

Though it were but a fooliſh thing for one of us to ſay, If I were ſuch a rich man, I would doe thus and thus much good more than ſuch a man doth; becauſe wee were never in that

ſtate:

ſtate: and therefore know not the temptations belonging to that ſtate: yet this wee may truely ſay, that ſuch and ſuch a rich man hath means in his hand to doe very much good: Oh what elbow-roome he hath? he might reach out his hand two wayes, ten waies, & be never the worſe. Towards the Miniſtry of the Word, to helpe a poore body out of great trouble, &c. What is it for a rich man to giue here twēty ſhillings, there forty ſhillings, fiue pound to this good uſe or that? And when ſome charge is to be borne by a company of meane men, to exempt them, and beare it all himſelfe; what good by lending poore young beginners, and ſuch as want ſtocke?

But alas, how farre off is it from the moſt ſuch? Some doe no good: others nothing anſwerable to their abilitie. They loſe their honour that God hath put upon them.

Truely

Truely let them looke to it: for they haue great accoũts to make: And if their receipts be found great, and their layings out ſmall, God will caſt ſuch bills in their faces, and themſelues into hell.

9. We muſt giue *according to every ones need*: for their need ſhould be the whetſtone to our liberalitie: As in deere times, or in time of ſickneſſe and diſtreſſe, to reach out our hand more than ordinarily; not to giue hand ouer head, as much to thoſe that haue leſſe need, as to thoſe that haue more. The wicked will be moſt clamorous, and if we go by that, oft-times the better minded poor, which be more baſhfull, & ſlow to ſpeake for thẽſelues, ſhall haue wrong; therefore we ought to informe our ſelues, as well as we can, of every ones wants, eſpecially, in our own Pariſh, and to carry our hand accordingly: we muſt not be bountifull to our wealthier neighbours, & pinch-

ing to the poore. If we cannot do both, let our feasting the wealthier alone, and doe good to the poore; for that will be the truer and more certaine testimony of our loue, because they cannot requite us againe. But you shall haue some, that will spare no cost to make a feast to them that haue no need, (which, with the other too, hath his place) that yet are very miserable to the poore, and will the same day of such feast, shake up a poore body like a dish-clout, that comes but for some of the scraps. Let not these boast of their Loue.

And then to shew our selues most kind & helpfull, when their need is greatest: for a brother or neighbour is borne for adversity, & that is the tryall of Loue. God is never so nere his servants with his comforts, as in their greatest afflictions: And therfore, while a man is in prosperitie and good case, to salute him, use him kind-

Pro. 17. 17.

ly,

ly, be glad of his company; and when the world frowns on him, and God casts him behinde, then not to know him, to shake him off, goe on the other side of the way, or if wee must needs take notice of them, then to speake sleightly to them, hoverly, and be strange and far off, this is no true loue: and yet this is that that many a one finds in the world, as *Pro.* 14.20. & 19.47. These be like winter-plashes, that be very broad when there is no need of them; but in the summer are dry, when they should do most good.

Thus many a worthy Minister, while they haue enjoyed their health and Ministry, haue had countenance of all sorts, both Gentlemen & Yeomen, that after, by some occasion, having had the case altered with them, haue goneup and downe moping, and no body, especially of the wealthier sort, take notice of them, but shun them, as if they had the

Plague about them. So the wiues of many painful Miniſters while their husbands lived, were made account of, & invited, that when God hath taken their husbands from them (when they had moſt need of comfort) haue found cold friendſhip, not of ſtrangers onely, but even of thoſe that profeſſed greater loue to the parties deceaſed. This is but carnall, or at leaſt but cold loue, that is then fartheſt of when there is moſt need of it; whereas true Loue rejoyceth to be ſhewing it ſelfe, where is moſt good to be done.

10. We muſt giue with compaſſion, and out of a pitifull heart and feeling of others miſeries; as we are bidden, *Col.* 3. 23. *to put on tender mercies, & bowels of cõpaſſion, &c.* and 1 *Pet.* 3 8. *Be pitifull, &c.* and *Iſa.* 58. 10. *Powre out your ſoule to the hungry*: that is, haue cõpaſſion of their miſeries. Thus did the Lord to us, when we had plunged our ſelues into irrecoverable

rable misery, he tooke pity on us, and gaue us his blessed Son, &c.

So had he compassion on the gronings of *Israel* under *Pharaos* bondage. So in the book of *Iudges* divers times, *Iudg.* 10. 16. so also, *Ne* 9. 17. This will proue us to be living members, not dead stocks. A little given with compassion, is more acceptable to God, than never so much without, 1 *Co.* 13 yea, compassiō alone is much accepted with God & men, where there is nothing else to be had.

Which condemnes the great Almesdeeds of Papists, that proceed from no compassiō towards the poore, but out of loue to thē-selues, to saue their owne skins. That giue to be seen of men, that giue by constraint of authoritie, or for shame, and to avoyde reproach, or to satisfie the requests of friends: Oh those that giue with twits & taunts, and proud insultings, checks & upbraidings, especially towards those that be

any thing well minded: all these haue their reward they are like to haue, except their worke had come from a better root: Whereas many a poore body comming to their poore sicke neighbour, with pitifull moanings, out of a grieved heart, and water in their eyes beat up their pillow, watch with them all night, or tend them a day or two (which can very hardly spare the time from their owne bellies) or of their little giue them a little, this is a very rich gift, & pleasing to God, and shall not go unrewarded. Let not the poore therefore be discouraged, and say, I liue like an unprofitable person, & can do nobody any good; but consider what our Saviour Christ said of the Widows two mites cast into the treasury, and be of good comfort.

Now seeing compassion is so necessary, & giues such commendation to our liberality, it shalbe good for us to use the best means

we

we can, to ſtirre it up, or procure it in us.

1. It ſhall be therefore good, to take a true report from ſuch, as can relate the miſeries of any that we are to giue unto, and ſo well weigh and marke it, as it may moue us. Thus did *Nehemia*, *Chapt.* 1. ſo weigh the miſery of *Gods* people that was told him, as he was very deeply affected therewith.

2. To put our ſelues into their perſon, & think (as it might haue bin our caſe, as well as theirs, ſo) what we would be glad to finde from others, if it were. Conſider, they be not bruit beaſts, but even our owne fleſh; and therefore to pittie them.

3. So by our owne afflictions that God ſends us at any time, to be moved to pittie others; and from the comforts that we finde in them, from God or men, be provoked to the like compaſſion towards others, 2 *Cor.* 1. 4.

4. Especially, its of very great force to this purpose, to goe and see the miseries of our Poor brethren, their ruinous & cold houses, poore fire to make amends with, empty cupbords, thin clothing, and so neare the wind, cold lodging, slender covering; and to see what exceeding paines some take early and late, to see others in how great paine and affliction they lye, and how little to comfort them, &c.

5. If our heart be not made of an Adamant, this will moue us, & a great deale more than all that we can heere. The sight of the eie moues much, either to good or evill; which the Devill wel knew, when he tempted *Eue* to looke upon the Apple, and when he set *Bathsheba* naked and bathing before *Davids* eye, which did more hurt than if he had heard of such a thing! So is it powerfull to moue to good. Therefore Saint *Iames* bids us, *visit the fatherlesse and*

and widows in their aduersity, &c. Our Saviour Christ seeing the people scattered, &c. *Mat. 9. had compassion on them:* So the *Samaritan saw the wounded man, and had compassion on him.*

It were therfore a comely thing sometimes for wealthy women to looke into the poores houses, and see a sight that might moue them, and that they might report of to their husbands. Their coat would sit never the worse on their backes, if they did so: neither need they thinke scorne, seeing the glorious Angels attend about them, if they be good, and God himselfe is with them.

This also is comely for Ministers and their Wiues.

Especially, it is requisite for them to doe so that are in office, and haue taken for the time the speciall charge of the poore; so shall they answer their name of Overseers, which few doe, but goe by heare-say, which is oft

uncertaine, or that which is worſe, by the words of the poore themſelues, the worſt moſt-what being moſt bold and importunate, when others that haue more neede, and are better to be regarded, cannot ſo well ſpeak for themſelues.

Theſe Rules being carefully obſerved in our Relieving the poore, it will not onely be profitable to them, but it ſhall be well-pleaſing to God, and bring much comfort and bleſſing to our own ſelues here and hereafter: Without which, howſoever others may haue benefit, yet our ſelues ſhall certainly loſe our labour.

But now I draw to an end of this duty of mercy to the poore. Doe you thinke that the carnall and unbelieving heart of man will willingly yeeld hereto, without any further queſtioning or oppoſing againſt it? Oh no: for though thoſe that are of GOD will heare Gods Word, and his Com-

Commandement, and Reaſons that he uſeth to moue to the obedience thereof, will overcome and prevaile with them, yet to the unregenerate, nothing can be ſo ſpoken, but they haue many carnall reaſonings and objections to make againſt the ſame. Some wherof I will here make known, and briefly anſwer them, and ſo winde up with a word or two of the duties of the poore.

Object. 1. My goods are mine owne, Ile doe with them what I liſt, and no body ſhall make me giue, but where and when I ſee good my ſelfe.

Anſw. Though thy goods be thine own among men, yet God hath but committed them to thee of truſt, and reſerved a right in them, commanding thee to diſpoſe of part of them to the poore, to whom hee hath given none, and will accordingly call thee to account for the ſame: therefore thou art not ſuch an abſolute owner

ner of them as thou imagineſt, but an accountant and ſteward.

Obiect. 2. If I giue to every one that will aske, and ſay they haue need, I may giue away all, and make my ſelfe a beggar.

Anſw. Thats not required of thee, but to giue with diſcretion. As for the young man that was bidden by our Saviour Chriſt to ſell all, and giue to the poore, and follow Chriſt; it was a commandement of tryall peculiar to him, not binding all: and yet we ſee it not plainly required of him, that he ſhould giue away all.

Againe, they feare a falſe feare: for when ſome of them hinder themſelues much by running into uſury, of a covetous minde to purchaſe withall, ſome others by riotous expences in apparell, by ſuretiſhip, or other blind courſes that they take; then every little thing that they giue to the poore, or any good uſe, oh this will begger them. No, no, looke well a-

bout

bout thee, and thou ſhalt finde its not thy liberalitie beggers thee, but ſomewhat els; leaue that, and thou mayſt doe well to thy ſelfe, and much good to others.

Obj. 3. Though I haue enough now, yet I cannot tell what I may want hereafter; Ile be ſure to prouide for my ſelfe, and if I leaue any thing when I dye, I will giue them ſomewhat then: As one that lying upon his death bed, put a peece of Gold in his mouth, and kept it there, and being askt his reaſon, he anſwered, *Some wiſer than ſome*, I meane to keepe this till I am dead.

Anſw. A right obiection of a couetous diſtruſtfull man, that will truſt God no further than he ſees him; no, though he hath promiſed to reward liberalitie with plentie. What a wretched minde is this, to thinke that God will faile men ever the more that obey him? And whereas they thinke to make ſure of enough

for

for themselues, its not all, nor ten times so much that could keepe them from beggery and misery, if God should set himselfe against them. And to giue when they die, its little thankes; for they cannot carry it with them.

Obj. 4. All is little enough for my selfe and my children: for I meane to leaue my eldest sonne a good estate, and I haue divers daughters that I purpose to match well, & therefore must get them good portions, as its expected in these dayes, and then they must haue education accordingly.

Ans. But who bids you flie such high pitches, and set downe such portions, and in the meane time neglect *Gods* cõmandement, and your duty to the poore? This is the high way to pull downe your children. Doe as you may, all duties discharged, and there an end: for if you hoard up the poors part in your childrens great portions, God will draw it out of your,

your, or your childrens bellies.

Obj. 5. They be never the better for all that is given them, they draw all through their throat.

Anſ. If ſome be not, yet ſome be thriftie, and its well ſeene and well beſtowed on them: If any abuſe your liberality, you may cut them the ſhorter, but let not others fare the worſe for them.

Ob. 6. They be ill-tongued, one may giue them never ſo much, and they will not giue one a good word.

Anſ. It may be we ſpoyle our gift in the manner of beſtowing it, and ſo it loſeth its grace and credit. 2. Though ſome be unthankfull and ill-tongued, yet all are not ſo: they that be, yet giue them, and overcome them.

Ob. 7. They be ſo bad & ſo wicked, as its pitie to giue them.

Anſw. We giue it not to their badneſſe, but to their povertie: & may be our goodneſſe to them with good counſell, may make them

them better. But ſome blame not their badneſſe for hatred of their ſin, but as an excuſe to ſaue their purſes: but that is not a ſufficient plea.

Ob. 8. They be ſo theeviſh one can keepe nothing for them almoſt, abroad eſpecially: They break my hedges, carry away my barres, pluck up my ſtiles, Ile giue them nothing, not I.

An. This is moſtwhat rich mens faults: for if they would take order that every family ſhould doe what worke they are able (according to the Law of God, and the good Statutes of the Land) and then what they cannot reach to by their labour, to ſupply to them for neceſſaries, every one being held to worke, moſt part of this would be prevented. And then if any were taken in ſuch offence, and were well puniſht, either by the whip, or elſe their collection that week kept back, you ſhould heare few ſuch complaints. But

if

if they be not as well looked to, to follow their worke, as to giue them a little collection, a great many will begge or steale, rather than get it by working.

Ob. 9. Some of them that make a great shew of Religion, yet if they get money into their fingers that one hath lent them, one cannot tell how to get it againe, for all their great precisenesse, and running to Sermons.

Ans. True; some such offences there be, more is the pity: but this must not wholly take our minde from the dutie of lending, nor let all fare the worse for the fault of some few: Or if we should doe well for any that we thought wel of for soundnesse, and after they proved but hypocrites, yet if our mindes were upright in that we did, we shall not lose our reward.

10. *Ob.* There be such a number of charges every way, to the King, and for Souldiers, to the Ministers, to the repayring the Church,

Church, to Bread and Wine for the Communion, & Briefes, and one Collection or other, that I can never a Sunday be quiet: and now you come for the poore; I thinke you will haue all; I see no reason to be at all these charges.

Answ. For those that be to the King, its our bounden dutie, and they be abundantly recompensed in the peace and quietnesse that we enjoy under his government. And for the Church, small cause to grudge at that, seeing it is a trifle towards his service that giues all. And that wee giue for the good of our soules, is the best bestowed money that can be, if the fault be not in our selues. For any thing we doe in compassion to them that be in want, God hath given his word himselfe to see that requited. So that if it be well considered, there is no such cause of this grumbling at any one, or all of these charges.

Ob. 11. If you will not be quiet, but follow mee thus with Giue,

giue, and Pay, pay, I will make a ſhort cut of it, Ile break up houſe and goe liue in a great Town, and eat and drink, and be merry with my friends, & put out my money to uſurie.

Anſ. If you doe, you ſhall carry many curſes with you, and a guiltie conſcience, and the hand of God will follow you, and it may be, you may haue as ſmall joy of it, as your Predeceſſor in the twelfth of *Luke*, when he had thought to haue neſtled himſelfe in his wealth for many yeares, & lived at eaſe, he was ſuddenly arreſted, with *O foole, this night they ſhall fetch away thy ſoule, and then whoſe ſhall theſe things be?* There is no flying from the duties that God requires: therefore liſten and learne, obey and be bleſſed.

CHAP. XII.

Of the Poores duties.

NOw for the Poores duties, a word or two. I ſpeak to you from

from the Lord, how you ſhould behaue your ſelues in this your condition (and its very needfull) know them, and God giue you a heart to doe them.

You muſt labour to be contented with your eſtate, & giue glory to God, and know it to be the ſtate that he ſeeth fitteſt for you, if you were borne to it; or hee hath brought you into it, eſpecially, if you haue by any wicked courſes brought it upon your ſelues, you can haue the leſſe comfort in it. But if you can be ſo wiſe as make it unto you a ſpur to true repentance, you ſhall be happy.

Keepe your Church diligently, though your clothing be meane: Keepe holy the Sabbath day, and know nothing is loſt by that: Pray daily, and labour to liue in the feare of *God*, that though you be poore to the world-ward, yet you may be as S. *Iames* ſaith, *cap. 2. Rich in Faith, and heires of the Kingdome, which he hath promiſed to them that loue him.* Fol-

Follow your calling diligently, that as much as may be you may eate your own bread, & that God may moue mens hearts to ſupply willingly that that is wanting. Be not over-clamorous. Keepe a good tongue, though men deale not very well with you.

Carry your ſelues dutifully and humbly towards the rich, and all your ſuperiours; not ſaucy, ſurly, ill-tongued: patient and meeke, when you receiue a reproofe, and not ſwell or giue ill words.

Be thankfull for any kindneſſe you receiue; Firſt and chiefly to God, who giues the abilitie, the commandement and the heart to doe you good; and upon former experience, depend upon him in after needes: and reſolue, that whatſoever want you ſuffer, you will uſe no unlawfull means to help your ſelues, but rather make knowne your burthens, and God will make a way. Secondly, be thankfull to thoſe, whom he hath made

made his instruments to doe you good, so God giues good leaue; and see it practised by godly *Hezekiah*, 2 *Chro.* 31.8. In token of your thankfulnesse, pray to God for them, that God would blesse their basket & store, themselues and theirs, especially, that he would giue them much joy and comfort to their soules, and to haue long life and happie dayes.

For you that are borrowers, borrow no more than you haue possibility of paying againe. Appoint such a day, as in all likelihood you may repay it: worke night and day to keep touch, borrow it of another to pay, rather than break day; for if you keepe your day, you keepe your friend. Or if you be much disappointed that you cãnot, then come before the day, tell your case, and craue fauour, and a new day, and shew your selues as carefull to pay, as ever you were to borrow; so shall you haue a good conscience, and

provide

provide well for your ſelues: for if you deale honeſtly, you ſhall not neede to feare, but you ſhall finde friends.

Many there be, that care not what they borrow, & never care for paying; they cared to borrow it, they ſay, let the Owner care to come by it againe: they doe not meane to take two cares; which beare the marke of wicked men, *Pſal.* 37. 21. for the godly make great conſcience of it; as the ſon of the Prophet, that was ſo ſorry for the loſſe of the axe; *Alas, Maſter, it was but borrowed,* 2 Kin. 6. 5 And the Prophet *Eliſha* wrought a miracle to this purpoſe, encreaſing the Oyle in the Widowes Cruſe, and bad her ſell it, and, *firſt pay her debts,* and then liue of the reſt: For we muſt *owe nothing to any, but to loue one another,* that is, not wilfully, or through careleſneſſe, but what wee can, and meane to pay. They will appoint, it may be, a neere day, though they

they know no means to compasse it, only to obtaine their purpose: But when they haue it, they care to keepe no day, nor yet come at the Creditour, nor in his sight, as neare as they can. These play the fooles as well as the wicked men, and undoe themselues utterly, which otherwise might haue bin upheld, and lived comfortably of their credit, though they had no abilitie of their owne. But when they haue no abilitie nor credit neither, they must needs hasten apace to misery, and thank themselues.

Let all, that haue any wit or conscience, take heed of this: But especially, let all those that make greater profession of Religion than others, beware of this, that they giue no just occasion to carnall men, to speak ill of them, and their holy profession for their sakes: nor to the godly to be grieued by their unfaithfulnesse.

FINIS.